Volume XIV OCTOBER, 1901 No. 10

Of the Church—By the Church—For the Church

Luther League Review

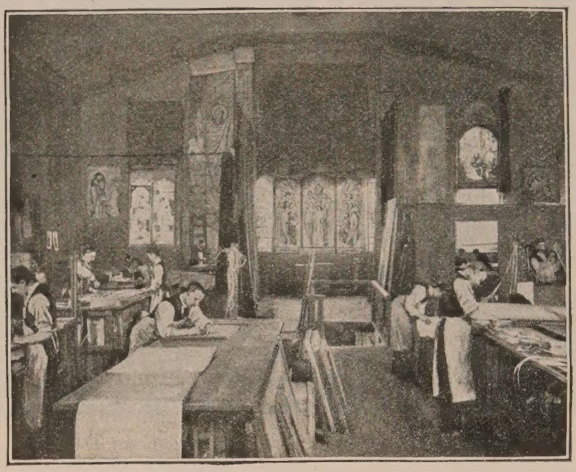
OFFICIAL ORGAN OF THE LUTHER LEAGUE OF AMERICA

(Calderon.)

RUTH AND NAOMI.

THE J. & R. LAMB STUDIOS

23, 25 and 27 Sixth Ave., New York.



Send for elaborately Illustrated Booklet of this Building. Also one on Memorials

A cordial invitation is extended to all interested in

Ecclesiastical and Memorial Art

to visit our STUDIOS and see work in execution as well as completed. Also to visit

THE MISSION CHAPEL,
Pan-American Exposition.

Erected by us to show the possibilities of the materials, MARBLE, MOSAIC, STAINED GLASS, &c., in actual execution. The building is complete, the interior being treated exactly as if for use. Organ Recitals, held twice a day, are one of the musical features of the Exposition. This building is admitted to be, by the art experts, the most interesting on the grounds.

Address the Office: **59 CARMINE ST., NEW YORK.**

Church Decorations,

.. STAINED GLASS, ..

FURNITURE, ETC.

R. GEISSLER, 124 Clinton Place, New York.

O. Müller. G. Abel.

Müller & Abel,
(Late of the ROOSEVELT ORGAN WORKS).

Telephone Call, 57 18th ST.

MANUFACTURERS OF

CHURCH, CHAMBER, CONCERT

ORGANS,

362 to 372 Second Avenue, Corner 21st St., New York.

Repairing and Tuning

FLEISCHMANN'S

VEGETABLE COMPRESSED **YEAST**

HAS NO EQUAL

C. F. GENNERICH & CO.,

Wholesale Grocers,

Proprietors of the "Enterprise Brand" of Canned Goods.

49 Harrison St., New York.

Luetke

ART METAL WORKS.

Ecclesiastical Art Workers.

Church Furnishing and Decoration.

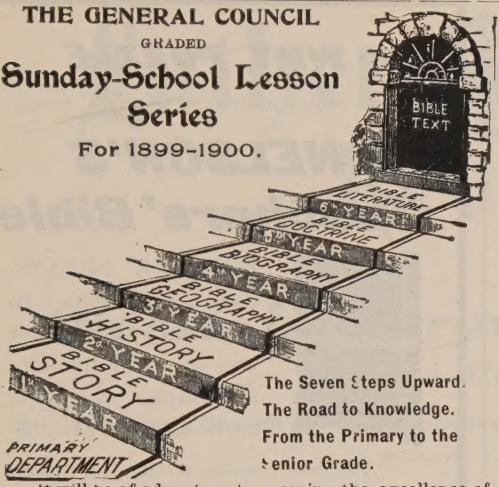
158 WEST 27th STREET, NEW YORK.

THE GENERAL COUNCIL

GRADED

Sunday-School Lesson Series

For 1899-1900.



The Seven Steps Upward. The Road to Knowledge. From the Primary to the Senior Grade.

It will be of advantage to examine the excellence of the method and matter, together with lowness of prices of this series, when Sunday School Literature is under consideration.

Subscriptions may begin any time, but quarterly publications are not furnished for a less period than three months, but at same rate as by the year.

Samples and descriptive circulars will cheerfully be sent upon application.

Order should be accompanied by check, postal or express money order, or if in small amounts, unused postage stamps will be accepted in payment.

General Council Publication House,

1522 Arch St., Philadelphia.

CHAS. B. OPP, Manager.

Silver Plated Pocket Communion Set, three pieces, in leather case, complete	$6.00
Silver Plated Seven-inch Chalice and Paten	9.00
Same in Sterling Silver, fourteen ounces	25.00
Polished Brass Altar Vases ten ins. high, per pair	8.00
Polished Brass Altar Desks, 10 in x 12 in., per pair	10.00
Figure Memorial Window, average size, good work,	150.00
Oak Altar and Reredos, good design and workmanship	115.00

Write for Description and Discounts.

The Cox Sons and Buckley Co.,

70 Fifth Ave., N. Y. City.

Proceedings, Essays and Debates

AT THE FIRST

General Conference

of Lutherans in America,

HELD IN

Philadelphia, Dec. 27-29, 1898.

This volume consists of 339 pages printed on laid paper, from clear, legible type, with illustrations of the buildings in which the sessions were held It is handsomely bound in cloth. with gilt side and back title, making an acceptable addition to the library of the pastor or layman.

As the edition is limited, orders should be sent at once.

Price $1.50 Net, Postpaid.

When three or more copies are ordered at one time to be sent to one address a special discount of twenty per cent. will be allowed.

Remittances by money order, check or draft should accompany all orders.

Lutheran Publication Society,

1424 Arch St., Philadelphia, Pa.

THE LUTHERAN WORLD,

SPRINGFIELD, OHIO.

Well Edited. **Conservative.**

Well Printed.

Young People's Department. **Real Home Department.**

A Live Church Paper.

WEEKLY ONLY $1.00 TO NEW SUBSCRIBERS.

Mrs. Winslow's Soothing Syrup

is an old and well tried remedy, and for over **Fifty Years** has been used by millions of mothers for their children while **CUTTING TEETH** with perfect success. It soothes the child, softens the gums, reduces inflammation, allays all pain, cures wind colic, is very pleasant to the taste, and is the best remedy for diarrhœa. Sold by druggists in every part of the world.

Price, TWENTY-FIVE CENTS a Bottle

Be sure and ask for MRS. WINSLOW'S SOOTHING SYRUP and take no other kind, as mothers will find it the Best Medicine to use during the teething period.

Irving College for Young Women, Mechanicsburg Pa.

Is located in the most beautiful part of the far-famed Cumberland Valley, but fifteen minutes' ride from Harrisburg. Chartered to confer degrees in 1857 by the State Legislature. The most largely patronized College for young women in the Lutheran Church. Faculty large, experienced and able. None but desirable students wanted. Classical, Scientific and Special courses. Full Music Conservatory course. Superior advantages in Art and Oratory. Steam heat; electric light; hot and cold water, etc. Rooms specially attractive. Send for catalogue. E. E. CAMPBELL, Ph.D. President.

Carthage College,

CARTHAGE, ILLINOIS,

Offers for the coming year, beginning Sept. 6th, 1901

Instruction in Vocal and Instrumental Music, Art, Elocution, Physical Culture, Normal and Commercial Branches, in addition to the Standard Classical and Scientific Courses of leading Colleges and Academies.

Ladies' Dormitory to be opened with entirely new furnishings.

All buildings fitted with modern conveniences.

Healthful, moral and religious influences.

Expenses $125 to $175 per annum.

For new catalogue or information, apply to the president.

FREDERICK L. SIGMUND,
Carthage, Illinois.

HARTWICK SEMINARY, New York,

The Oldest Lutheran School in America.

Send for Catalogue to

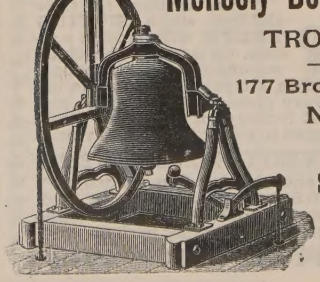
REV. J. G. TRAVER, A. M., Principal,

HARTWICK SEMINARY, Otsego Co., N. Y.

Pennsylvania College, Gettysburg, Pa.

Founded in 1832. Large Faculty. Classical, Scientific and Special Courses. Observatory thoroughly equipped. Chemical Hall and Gymnasium containing all the modern appliances. Six buildings. Steam heat. Libraries, 22,000 volumes. Expenses low. Location pleasant and healthy. *Preparatory Department*, in separate building, under special care of the Principal and three assistants. For Catalogue address

H. W. McKNIGHT, D.D., President.



Meneely Bell Company,

TROY, N. Y.,

—AND—

177 Broadway,

NEW YORK,

Manufacture

Superior Church

BELLS.

WHY PUZZLE

over conglomerate "Helps," when

NELSON'S Teachers' Bible

POPULAR SERIES, have the "Helps" in dictionary form so that you have no difficulty in getting what you are looking for at once.

"The most sensible, serviceable, concise, condensed, yet complete Teachers' Bible we have ever seen."—*The International Evangel.*

Prices from $1.15 upwards.

For sale by all booksellers, or send for catalogue.

THOS. NELSON & SONS
Publishers
37-41 E. 18th Street, New York.

Wittenberg Theological Seminary

OPENS SEPT. 19TH.

For Catalogues, address the President.

WITTENBERG COLLEGE.

Collegiate and Academic Departments, Music and Art Conservatories.

Founded in 1845. Classics, Mathematics, Science, Philosophy, History, Economics, Modern Languages, Music, Art. Chemical and Physical Laboratories, Gymnasium, Athletic Park, etc. Six Buildings.

Free access to 30,000 volumes. Ferncliff Hall for ladies, under care of matron.

Fine campus of forty acres

Instruction thorough. Expenses moderate.

Fall term begins September 5, 1901.

For College and Conservatory Catalogue, address

J. M. RUTHRAUFF, President,
Springfield, Ohio.

MUHLENBERG - COLLEGE,

ALLENTOWN, PA.

Reached by the Lehigh Valley, Jersey Central and Reading Railroads.

This is THE COLLEGE for our Lutheran Young Men.

THE COLLEGE DEPARTMENT

Furnishes full Classical and Scientific courses of four years

THE ACADEMIC DEPARTMENT

Prepares for College, Teaching, Business, &c.

Charges, including boarding, less than $200 for the year of 39 weeks. For catalogue apply to

T. L. SEIP, D.D., President.

Of the Church—By the Church—For the Church

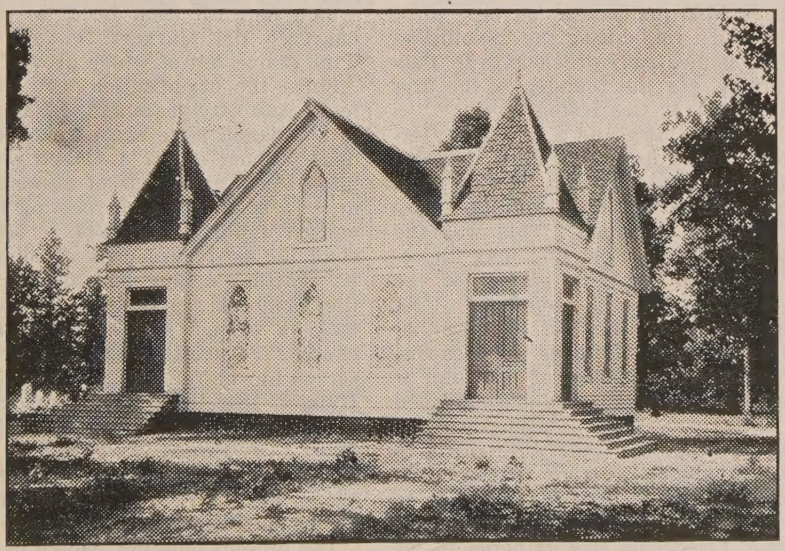
Luther League Review

Oldest Lutheran Congregation in the Carolinas

An Historical Sketch of St. Matthew's Church, Orangeburg County, S. C.

By Rev. H. A. McCullough

PRIOR to 1735 but few white inhabitants had settled in what is now (1901) known as Orangeburg County. Cherokee and Catawba Indians built their wigwams here and saw but few Europeans till July, 1735, when a shipload of German settlers arrived at Charlestown (Charleston), and settled where the town of Orangeburg now stands. Of them it is said: "On last Sunday arrived two hundred Palatiners; most of them being poor were obliged to sell themselves and their children for their passage. . . . Most of them are farmers and some tradesmen. About two hundred and twenty of the Switzers that have paid all their passages are going to the Edisto to settle a township there. These became the first settlers of Orangeburg township." They report to the old land that the new fields are fertile and a desirable place for Germans and Swiss to dwell. This report is circulated in Switzerland, Holland, and North Germany, which brings another company the next year, 1736. In 1737 a third company arrived, bringing with them a Lutheran minister, the Rev. John Ulrick Giessendanner. Very soon he organized a Lutheran church, the Church of the Redeemer, in the village.



Nothing is known of this church after the Revolutionary War, except the old graveyard which is still seen on the suburbs of the town. But besides the church in the village, one was organized a few years after

the earliest arrivals in Amelia township. This latter church received the name of St. Matthew's. But when and by whom it was organized present records do not show. Yet from the church record book kept by Rev. Giessendanner (pastor at the village) and still preserved by his descendants, it is known that he performed ministerial acts in this community as early as 1737 or 1738.

It is more than probable that this chuch was organized by Rev. Giessendanner about 1740.

It is known that the Giessendanners were the first Lutheran ministers who ever labored in the Carolinas, and were here many years with little or no assistance. With their assiduous labors, "extending, as their records show, over a wide tract in the central portion of South Carolina," among many scattered, poor, homesick Germans, and under the colonial system, but little could be expected. And the more so when we learn that the older pastor Giessendanner died within two years after his arrival, and his nephew, who assumed his work, soon went to the Episcopal Church.

The next pastor of whom we have any account in this field was the Rev. John George Friedrichs, who began his labors in Amelia township in 1760 and continued here until his death, which was during the Revolutionary War, or immediately previous to it. Pastor Friedrichs was the founder of the first Lutheran church in Charleston.

In 1773 Pastor Cilley and a colony of Germans from Maine came to South Carolina and settled in this township, but of their labors and success we know nothing. Likely most of them returned. This was the Revolutionary War period, and may appropriately be called the dark period for the German settlements and churches. "No congregations could think of making improvements on their churches and schools, or of building new houses of worship; it was even more than could be accomplished to hold their own, and to strengthen the things which remained, that were ready to die." Many ministers were driven from their churches and homes for refusing to pray for the British King. Also during this time Pastor Friedrichs was gathered to his fathers. After his death St. Matthew's Church was vacant for a period of about ten years, from about 1776-1786.

In August, 1786, Rev. Frederick Daser, a young German of education, who had been pastor of St. John's Church, Charleston, for many years, moved to Amelia township and took charge of St. Matthew's Church. For several years Pastor Daser was president of the Corpus Evangelican, a sort of synodical body. He probably was pastor of St. Matthew's Church until his death, which took place about 1795.

According to the old record book of St. Matthew's Church, Rev. John Philip Franklow was pastor of this church from 1799 till 1814. He was ordained by the Evangelical Lutheran Synod of North Carolina.

The history of St. Matthew's Church from 1814 to 1840 is almost a blank. The old church book, which ought to be a continuous and complete record, furnishes only meager information, and that disconnected.

In November, 1843, through the influence of Pastor Margart, Mr. G. R. Haigler was licensed by this Synod to preach the Word and bury the dead. Pastor Haigler did this work so acceptably that the Synod in 1845 "so extended his license that he was allowed to administer the ordinances of the Church." He then became pastor of the church in Barnwell County and Shiloh in Orangeburg County. Dr. Margart says: "In the fall of 1847 an unpleasant circumstance occurred in the St. Matthew's pastorate which resulted in the election of Rev. G. R. Haigler to the charge of St. Matthew's and Mt. Lebanon, and the withdrawal of Pine Grove, which had till then been a part of the charge." Dr. Margart retained charge of Pine Grove, out of which grew Trinity.

Since the organization of Mt. Lebanon more than fifty years ago, St. Matthew's and Mt. Lebanon have shared each other's burdens without a jar. Lebanon ever bears in mind the third article of agreement, drawn up at a congregational meeting held in this church January 13, 1844: "Mt. Lebanon shall not be regarded as disconnected from St. Matthew's, but as a branch of it; and the members are requested to attend services as often as possible at the mother church." Since then the pastorate has been served by the following pastors: Revs. G. R. Haigler, 1848-1857; Paul Derrick, 1858-1870; G. A. Hough, 1872-1874; S. T. Hallman, 1874-1880; J. F. Probst, 1881-1882; J. H. Wilson, 1883-1888; J. Hawkins, 1888-1894; J. H. Wyse, 1895-1897; J. A. B. Scherer, 1897-1898; H. A. McCullough, 1898, pastor in charge.

The present building, shown in the engraving, cost about $3,000 and was paid for when finished. Active membership at present, seventy-six. The corner stone was laid March 30, 1900, addresses being delivered by Revs. J. H. Wilson and J. A. B. Scherer. The dedication took place on Sunday, March 31, 1901. Dedicatory sermon preached by Rev. J. H. Wilson. "Peace be within thy walls and prosperity within thy palaces."

What Shall We Read?

By I. S. Runyon

AT the opening of the new century the whole civilized world stopped to take a retrospective glance and note the advances that had been made. Every thoughtful mind was profoundly impressed. What had been accomplished in the arts and sciences, in industry and commerce, was truly wonderful. The power and skill shown in harnessing the forces of nature and making them contribute to our needs and our comfort attracted the attention of every one. Such development shows that back of it somewhere must be knowledge. Hands are only the instruments of industry. Their work is planned and directed by minds. Capable, strong, trained minds they must be, too. In fact one of the boasts of our time is that education is so liberal and general. No one attempts to dispute this. It is a step in the right direction for which we should be profoundly thankful. But there are many steps to be taken yet before we shall have advanced as far in our care of the mind, the soul, as we have in our care of the body. A small proportion of the people of the Christian world have really learned to use their spiritual faculties and get the genuine, permanent joy out of life that the Creator intended we should have; but the great majority are living for the body's sake chiefly, and getting the rather miserable makeshift for joy which that kind of living affords. Education in the highest, the true sense does not mean merely the development of power and skill in an industrial or commercial occupation which will afford a livelihood; it does mean the development of soul which enables men to get their chief joy by knowing and using the knowledge that God is our Father, and all we are brethren.

Stop and read the last sentence over again, fellow Leaguer, unless you are sure you have in your soul, and are living up to, the principle it states. You don't know whether or not you have, and are? Then test yourself by these questions: Do you get as much "pleasure" out of the worship of God, especially in His sanctuary, as you do out of your daily employment and recreation? Do you get as much genuine satisfaction out of doing at real sacrifice to yourself a kindness to some one who cannot reward you, as you get out of some luxury in which you now and then indulge? These questions involve the principle of love toward God and fellow men, which Christ said is the "fulfilling of the law." This principle can be practised by none but the Christlike spirit, and this spirit comes largely through the medium of education, education in its highest, its true sense. Reading takes a large part in education, and so the selection of one's reading is an important matter.

We grow to be like people whom we admire, or see frequently, or about whom we think much. We unconsciously imbibe the thoughts, form the habits, do the deeds of the class of people whose thoughts, habits and deeds are daily held up to our view in the newspaper we read. The "town gossip" is feared and despised, and yet the newspaper that diligently searches out and minutely reports the evil practiced in the private lives of the depraved is read with zest and its contents discussed with little reserve. It becomes an educator, but the education it affords is pernicious. There are popular books quite as bad as the sensational newspaper.

Another form of bad reading is that intended for "entertainment" only. It is often urged in favor of such literature that the mind must have diversion. That mental recreation is a necessity to some no one will deny, but those who work hardest with their minds are never heard making such a plea. Those who do make it usually mistake dissipation for diversion. The truth is, all the diversion necessary to the really healthy mind is afforded by books which portray normal, rather than distorted life, and at the same time teach morals and religion. The mind that isn't satisfied with such recreation is in urgent need of stringent dieting.

Some readers and thinkers maintain that if one forms the habit of reading he accomplishes the all-important thing, and no matter how "light" the literature on which he begins may be, his taste will improve and he will grow to like the better class. This is a very pretty theory, but it does not prove true in practice. Very few people who have indulged liberally in the "light fiction" habit ever become able to appreciate and enjoy anything much better. There is a charm for them in the unnatural fire and dash of the sensational novel which cannot be found in the story of actual life, no matter how vividly portrayed, nor even in fiction that is natural or true to life. If the habit of reading good books and the taste to enjoy them are to be had at all, they must be acquired early, and by the same process used in getting all other good habits and tastes—namely, by discipline and cultivation. Deny one's self the "light" book—read the good one instead,

even if one doesn't enjoy it. Do the same thing over again. Repeat the process until the bad habit is broken off and the good one formed. Then will come the enjoyment which is really worth seeking—not the fitful, morbid sensation, which an overwrought, highly colored tale produces, but the solid, lasting joy of quickened and intensified emotion.

The question what to read has already been answered, incidentally, in the preceding paragraphs. Read that which feeds, not what merely stimulates, the mind and soul. Dr. Henry Van Dyke says that "the greatest works of art have always had in them a reference to the standards of life." He might say the same thing about books. Literature that holds before us high ideals of life in religion and morals is both pleasing and profitable. Reading serves its best purpose when it brings us face to face with pure, plain, Christlike human life.

Appreciate Your Church

BY REV. A. A. PARR.

Sometimes we meet with Lutherans who despise and speak slightingly of their own church and their own household of faith. Very often this is done because something has occurred that does not please them, and meet with their approval. We beliveve, however, that ignorance is generally the cause of non-appreciation. If Lutherans knew the grand history of their Church, if they knew the strength of her confession, if they knew more of her practice and teaching, if they knew more of the work she is doing to save the world and lift up men to Christ, they would not speak of her in derogatory terms. It is encouraging to note what an Episcopal clergyman says of the Lutheran Church:

"Your Church is without doubt the coming Church. I have noted your rapid progress, and must say you deserve it. Your Church is giving the people just what they most need. You do not lay too great stress on little things, thereby forgetting the 'weightiest' matters, but put them all in their proper places. You are dignified in doctrine, in government, and more especially in your service. I predict great things for the Lutheran Church."—*St. Paul's Messenger.*

Much to Master

An aged man frequently complained, at the close of the day, of pain and weariness, and when one asked him the reason, he said: "My day is full, for I have two falcons to tame, two hares to keep from running away, two hawks to manage, a serpent to confine, a lion to chain, and a sick man to tend and wait upon." When his friend reminded him that he must be joking, he replied: "The two falcons are my two eyes, which I must diligently guard lest something should please them which may be hurtful to my salvation; the two hares are my feet, which I must hold back lest they should run after evil objects, and walk in the ways of sin; the two hawks are my two hands, which I must train and keep at work in order that I may be able to provide for myself and for my brethren who are in need; the serpent is my tongue, which I must always keep in with a bridle, lest it should speak anything unseemingly; the lion is my heart, with which I have to maintain a continual fight in order that vanity and pride may not fill it, but that the grace of God may dwell and work there; the sick man is my whole body, which is always needing my watchfulness and care.

A Word for Arbitration

"At the beginning of the nineteenth century there was not a mile of steam railroad on the globe. Now there are enough miles to make the circuit many times. Then there was not a line of electric telegraph; now we have a vast mileage, traversing all lands and all seas. God and man have linked the nations together. No nation can longer be indifferent to any other. And, as we are brought more and more in touch with each other, the less occasion is there for misunderstanding and the stronger the disposition when we have differences to adjust them in the court of arbitration, which is the noblest form for the settlement of international disputes. My fellow-citizens, trade statistics indicate that this country is in a state of unexampled prosperity. The figures are almost appalling. They show that we are utilizing our fields and forests and mines, and that we are furnishing profitable employment to the millions of workingmen throughout the United States, bringing comfort and happiness to their homes and making it possible to lay by savings for old age and disability. That all the people are participating in this great prosperity is seen in every American community and shown by the enormous and unprecedented deposits in our savings banks. Our duty is the care and security of these deposits and their safe investment demands the highest integrity and the best business capacity of those in charge of these depositories of the people's earnings."—PRESIDENT MCKINLEY.

Young People in the Choir

By Luella Conkling

IT is especially to those of our young people who sing in church choirs that I speak. But the words will also apply to any singing at any time. It is a plea for better preparation in your singing by both work and prayer.

Let each member of the choir feel that he is responsible for souls as much as the minister. Let there be less feeling, whether it is the Sunday for the alto's solo or the soprano's; less feeling, whether one sings better than the other. It has been my good fortune to have a harmonious choir, but I have been in some where harmony never entered (except in the musical harmonies printed on the paper). In them there were no open words, but the atmosphere was one of distrust and resentment.

A good thing to put choirs in sympathy is the meeting from house to house occasionally for a social evening.

Are you, dear young people, singing to God and not unto men? Are you praying that you may touch some aching heart and turn it back to its Saviour? Not until you sing prayerfully will you sing acceptably. You may have all the talent in the world, but until your talent is guided by your heart so that you forget yourself and make others do so,—only then are you a true singer. With a "consecrated soul in a consecrated body" let us have a consecrated voice in consecrated song. Let your weekly practice be done so well and so thoroughly that on God's day you may sing straight from your heart to Him. Let your aim be to inspire your minister with higher thoughts, and to fit the congregation to listen to those thoughts.

There is too much reading at sight in choirs, not enough preparation, and all are busy thinking where the next note is, the time, the rhythm, the shading, etc., and forget the words and the spirit of them. To listen to the soprano take the high C that she is not quite sure of, or the bass sink down, rivaling the sub-bass of the organ, to show how deep he can go, will not fit the mind for divine worship; and the sigh of relief that comes over the congregation as the choir finishes an anthem that they have been practicing but a short time, and should have had weeks of careful work on, would discourage many a choir could they hear it.

I will acknowledge that some choirs have hard times—one member of the music committee wants more quartette work, while another likes solos; what pleases some of the congregation displeases others. But I contend that music sung from the heart to the heart will do away with this.

I have in mind an alto singer with a voice of great sweetness. She is a conscientious student through the week, making her parts her own. I had the pleasure of hearing her sing

"How long wilt Thou forget me, O Lord!" that beautiful anthem for the alto. As she stood there with her hands folded, and the rapt look on her face, as if she saw into heaven itself—sometimes with her eyes closed—and sang those words, my heart was stirred to its depths. I forgot the place. I seemed to be kneeling on the steps of the great White Throne, my soul pouring out those words: "Consider and hear me, O Lord, my God. Lighten mine eyes, lest I sleep the sleep of the dead."

As a noted musician once said to me, "I had rather hear an amateur sing 'My faith looks up to Thee' with the soul put in it, than the finest trained professional without."

Let us who work in choirs, whether as organists or singers, be missionaries for Christ, leading the hearts of His people to Himself.—*Young People's Weekly.*

Lutherans Afar Off

—The most northern Lutheran church in the world is in Lapland.

—Illiteracy is practically unknown in Norway, Denmark and Sweden.

—There are in the Faroe Islands twenty-two Lutheran churches, with 11,221 inhabitants.

—The Lutheran country of Iceland has no need of prisons or sheriffs, and the only punishment known there is fines.

—A Lutheran servant girl's home at Dresden, Saxony, during the past twenty-five years, has sheltered over 18,000 servant girls.

—Gimsey is a very small island noth of Iceland. The Lutherans there are the happiest people in the world. Proselyters nor Mormons never trouble these people.

—A wealthy Lutheran publisher, J. G. Mayer, of Leipzig, Germany, has built 353 dwellings and six stores, to be called the "Mayer Block," to be rented cheap to his workmen.

—There is a Lutheran Church in Norway, in which the kings are crowned, that is 850 years old. It was built by Olaf, the Holy, who died as a martyr in 1030. It is said to be one of the most remarkable buildings in Christendom.

Sabbath Observance

By Rev. Luther M. Kuhns

WHEN Nehemiah returned from the court of Persia, he began a new series of reforms. Tobiah, the Ammonite, and his staff were turned out of the chambers of the temple, the temple courts were cleansed and the temple vessels were put into their proper places. He required the people to renew the payment of the tithes for the support of the temple worship and to provide for the Levites, singers and temple workmen. The second great reform was the restoration of the Sabbath. The performance of secular duties on the Sabbath was prohibited.

The public profanation of the Sabbath had followed the cessation of the temple services. It was an "evil thing," the profanation of the Sabbath. Labor was carried on and the markets were open. Merchants from Tyre and other places found the same opportunity for driving their business on the Sabbath as on other days, and God's law touching its sacred observance was broken.

In ordering the gates of the city to be closed on the Sabbath, Nebemiah took a decisive reformatory step. He pointed the leaders of the people to the experience of history. When the merchants and various other dealers, finding admission refused them on the Sabbath, set up booths outside the gates to traffic with the peasantry, Nehemiah threatened them with stringent measures. He proposed to preserve the sanctity of the Sabbath from profanation by the commercial pursuits of the people, and to keep it sacred and from violation by a foreign people. The most appropriate guardians of the sanctity of the Sabbath were the Levites. Purified of ceremonial uncleanness, they were charged with the duty of keeping the gates on the Sabbath.

Long years after this Christ taught the people something about the Sabbath. Of this Sabbath which Nehemiah sought to preserve as sacred, Christ declared Himself to be the Lord. "For the Son of Man is Lord of the Sabbath." This He did not to destroy it, but to own it. Surely He who established it—who gave its law—must know the fullness of its meaning and purposes. As Lord of the Sabbath, Christ does not abolish it; He interprets the intent of the law. Dr. Arthur Little says:

"The Sabbath was made for man, and not man for the Sabbath. The profound wisdom and divine philosophy of these words become more evident with the lapse of centuries. This incisive utterance from the lips of the Lord Jesus released the Sabbath from the burdensome traditions and cruel exactions which had transformed one of God's best gifts into a curse, and reaffirmed its divine authority, permanent obligations and supreme blessedness. The essence and spirit of the Third Commandment are here reproduced and perpetuated."

It is Christ who has taught us the importance of the spirit of the Sabbath. He has told us that "it is lawful to do good on the Sabbath Day." Such work, then, as contemplates the real, true benefit of another is not only legitimate, but we may understand that works of necessity, charity and mercy come within the scope of "lawful to do good on the Sabbath." Upon this point Archbishop Whately well says: "There is no maxim sounder, notwithstanding its origin, than that of the Jewish doctors—'Whatever can possibly be done the day before, or may be deferred till the day following, ought not to drive away the Sabbath.'"

As Henry Ward Beecher says:

"Through the week we go down into the valleys of care and shadow. Our Sabbaths should be hills of light and joy in God's presence; and so, as time rolls by, we shall go on from mountain top to mountain top, till at last we catch the glory of the gate, and enter in to go no more out forever."

Keeping the Sabbath has two practical suggestions, therefore:

1. The Sabbath should be kept holy and not profaned by work for gain.

2. We should so fear and love God as not to despise the day He has hallowed.

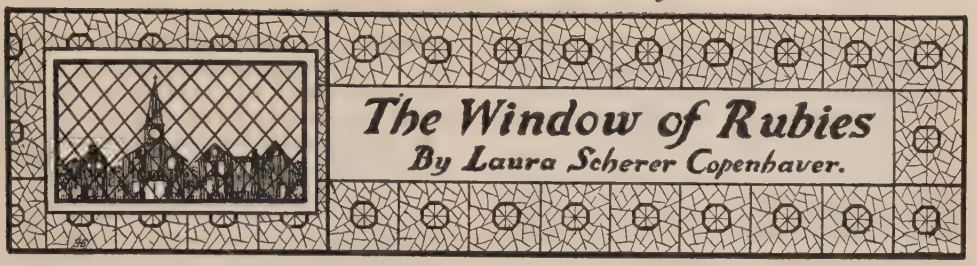
So this day the Church is to give her tongue, in the story she tells, in the faith she confesses, in the purposes she declares, and in the loyalty she expresses, to her Lord, who is God also of the Sabbath. To the believer this day brings not only a public duty in the sanctuary, but an imperial experience.—*L. M. K.*

Prayer-Meeting

"I never went to a prayer-meeting in my life that I was not helped," said Mrs. Media, her friend Miss Halcyon being just then her listener.

"Even to stupid ones?" said the young lady.

"Yes, even to very slow and halting ones. I will not say stupid ones, dear. For, always there has been there the presence of those who were seeking the gift of the Holy Spirit, and the Saviour's promise has been: 'Where two or three are gathered in My name, there am I in the midst of them.'"—*Selected.*



CHAPTER VI

The Glory of Life

"Wore she any crown when she died?
All the earth seemed sodden brown,
Though 'twas June; and children cried
And strewed flowers at her side;
And the paths that once she trod
Seemed the stepping-stones to God."

WHEN Philip and I were married I resolved that my heart should henceforth be sacred—the temple of God. But it has seemed to me more and more the temple of Philip. With my unfortunate facility in mixing motives I cannot distinguish between the things I do for God and the things I do for Philip.

When I light the study lamp, and pull up Philip's chair, and discuss ways and means with him; when I go through all sorts of microbes and odors to see all sorts of people in whom he is interested; or when I sit and smile serenely while the teacher of the infant class tells me that the last pastor's wife raised fifty dollars outside of the congregation for the organ—I cannot tell whether I am impelled by love of God or by love of Philip.

I talked to father about this, when he came up to preach for Philip last Sunday. Father assured me that it is needless for me to be troubled about an analysis of motives. He said, "You are blessed among women, my dear, because you please your husband most when you try to please God."

But this does not satisfy me. If I try to please God merely that I may please Philip, I am not really trying to please God.

In thinking about this, and in trying to do my work every day, I have stumbled into an acquaintance with mother. I had a revelation of father before I was married; but it remained for me to say good-by to mother with the same pitying tenderness I had always felt for her as a lovable nonentity, entirely without force of character, and, then, to discover after a few months of life as a minister's wife that a nature as strong and unselfish as mother's will always be more or less incomprehensible to a person as selfish as I am.

I used to talk to her about being afraid that I should not be able to lead meetings and prepare programmes and articles according to my ideas of what would be expected of Philip's wife. I had a subconscious feeling that I should be a great improvement on mother as a minister's wife.

On the dark background of the "bottom of my heart," there was a picture of myself as the brilliant star in the spiritual horizon of Philip's congregation.

Philip preached here during his last vacation, and I am not surprised that there were a number of girls—each anxious to be the bright particular luminary of his life.

It seemed that they worked themselves to the verge of nervous prostration getting up socials, preparing papers and programmes and special services.

With my wonted obtuseness in these things I was some time in making the discovery that what was most needed in Philip's congregation was a woman just like mother—intensely sympathetic, instead of utterly selfish; studying other people's needs and troubles instead of being absorbed in her own; bringing out other women's good qualities, instead of being determined that her own shall be conspicuous; holding firmly to the highest ideals, instead of being swayed by jealousies and envyings and prejudices—this is my conception of the ideal pastor's wife, and of my own mother.

If I could only have one long talk with mother, and tell her how at last I have come to understand her, how I have learned that it was not by chance that father's home was the home of all the homeless in the congregation, the source, consciously or not, of strength to all who stepped within the doors and out again beyond that charmed circle of light and love into a world of temptation. If I could only be once more in my own little room and lay my head in her lap!

We have written, begging her to come to us when Philip is ordained.

I used to be irritated because I thought she made herself a drudge, and never brightened up her ideas by contact with the world be-

yond Redfield. Now I know that she was the magnet who drew culture and beauty and wisdom into our home, and into Redfield. How few were the times when she could have been spared from home!

It is quite clear to me now that mother's ideal was not to please father, but to help him. To help him learn, and to learn by him of God's will. I know, now, that even father leaned on her, finding her always serene, unruffled—always ready to bring her whole brain and heart to the discussion of the troublesome questions that were settled after we children were all asleep, one by one, as the rents in our clothes were made whole, all ready for morning.

And here am I with more than half my sympathies absorbed in my terribly selfish habit of introspection, attempting to solve all the problems of the universe, instead of being in constant communion with God.

* * * * *

I have been thinking that my happiness needed only a visit from mother to be perfect, and now that joy can never come to me.

She died suddenly. I had no chance to tell her how I have learned, too late, to appreciate her. She knew how in the old days I misjudged her. Does she know, now, how I reverence, and honor, and admire her?

When I went into the room where they had laid her, when I looked at her dear face, so serene, so majestic, my first thought was not of myself or of my loss. It seemed to me as if her still lips were saying this: "The just shall live by faith."

I knew that she was not dead. I knew that her life was hid with Christ in God, untouched by suffering or by death.

As I stood and gazed on the face which for years her pure soul had been molding, my longings for the praises of my kind, my hopes of being a paragon of spiritual excellence, my trust in my own works, were swallowed up in the cry, "Let me live by faith, as she lives now; help thou my unbelief."

I turned to find father standing beside me.

There in the little parlor, massed with great ragged blossoms of pure white chrysanthemums—the flower she loved—we sorrowed together for the warmth and the light gone from the house, and rejoiced together for the love and the life, ours forever.

On the day of her funeral there came to us, from a distant college town, the wife of a learned professor. She asked to be allowed to look at mother's face, and then she said to father:

"Your wife came to me once as one sent of God. She saved me from a step that could have led to nothing but ruin," and as I looked at her, shaken with sobs, I knew that she, too, had lost a friend.

The same day there came to the back door an old woman—one of the berry pickers who flock to Redfield in droves of ragged women and still more ragged children all through the summer months.

The sight of her brought back to me the hot days when I used to scold mother for wasting time hunting up old clothes to exchange for berries. The woman looked at me with tears in her eyes, so deep in their sockets under yellow leathery lids.

"I jest heerd it," she said. "She was so good to me. She sent me a black waist when the ole man died. She was so good to me!"

There was no whining plaint for help such as I had expected, but a real sorrow like my own in kind, and I knew that she, too, had lost a friend.

Last of all there came her youngest brother, the black sheep of her family, whom she introduced always as "my brother Jimmie," while I blushed with anger and shame.

He came too late to see her face, and hung about the house for days, a silent, dejected figure.

One day I found him in her room, the tears dropping slowly from his red eyes, while his big hands fingered lovingly one by one the spools of thread, the worn thimble, the little scissors, in her old sewing basket.

"I reckon," he said, "you wouldn't give me this basket?"

"Why, yes, Uncle James. I am sure—we all—of course—you may have it," I said, ashamed of my first impulse of reluctance that he should have the little basket, which I knew she would have given him gladly; unspeakably affected by the trembling movements of his rough hands among the homely, but precious mementos of her.

Uncle James had found his voice at last.

"She's mended and done for me ever since I was a boy, and all I've got now is her letters. She told me in the last one that she had tried the Saviour, and found Him all love, and she wanted me to give myself to Him. Nellie, I'm going to try to meet her in Heaven; but it's hard; harder than ever, now she's gone. But I wanted you all to know."

His voice broke into great sobs and somehow we two fell upon our knees there with the little basket between us, and neither of us could pray in words aloud, but we sobbed out our repentance, he for the sins black in the eyes of all the world, and I for the hypocrisies and the pride, no less black in God's eyes and in hers.

From that time the world in which she lived has not been made up of friends who

may praise me, and of enemies who may criticise me, but of souls for whom Christ died.

I said to father the day before I left that I had not known mother until now.

"Child," he said, "you do not know her now. You will not in this world. Even I have learned since her death many things. In the first days of her married life it was she who came to me for spiritual guidance, but as the years went I grew day by day to lean on her.

"I have gone to her oppressed by financial troubles, by fear of scandals that might injure my ministry, by a sense of my impotence in the fight with sin. She would say, 'Wait until to-night, dear. Let us take it to God,' and while you children slept, she has knelt with me, and I have found strength. Nobody knew her as I have known her," he cried with tearless eyes; and I was abashed in the presence of his mighty grief.

Synod met in the city, but Philip was ordained in our own little church. I had never seen an ordination ceremony, and Philip's ordination made me feel as if the hosts of high Heaven were indeed present while the solemn vows were taken.

I asked Dr. Steinwanger afterward about the words of the ceremony and he said that they were largely scriptural. What most impressed me was the series of sublime antitheses in Paul's description of the minister's life:

"In all things approving ourselves the ministers of God—by honor and dishonor; by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

This is Philip's ideal, and mine; nothing lower will I have, not even that I may please my husband in all things.

Philip has never said much to me about these things. He never preaches to me at home.

He goes on making bad puns, chasing me through the house for a kiss, behaving, sometimes, as if life were a joke. He does not talk so thrillingly to me about spiritual things as Mr. Phelps used to do.

Yet I know that Paul's ideal is his. I know that he is sorowful for the woes and the sins of his people, yet rejoicing still more for God's majesty and glory, and for the love of Christ.

I know that he agonizes with many mastered by sin, and yet he sings about the house in pure joy, and is at all times far lighter of heart than I.

When he is about, I am quite sure that,

"God's in His Heaven,
All's right with the world."

When I go with him to church and sit in the pew while he goes into the pulpit, I never think of him as the little boy who played with me at the old Redfield schoolhouse, who helped me to climb my first cherry tree, who baited my hook remorselessly with writhing worms, and broke Jack's rabbit trap into pieces for fear that it might torture a rabbit —he is to me, then, God's anointed, and yet, oh! miracle of love, my very own.

During that service I never think of how we can replenish the treasury of the Missionary Society, or of who is to lead the next meeting.

God's love and goodness wrap me around. The world is His; Philip and I are His. The white flame of the sanctuary consumes my weak vanities; my jealousies and heart-burnings; my fears and cares.

As Philip and I walk home together, we do not have much to say to each other, for there are no words great enough for our joy. But, when I have taken off my hat and pulled my hair into the waves Philip likes, I come and find him in the big study chair. Then I make him discuss with me all the occult happenings of my erratic spirit, and the deeper experiences of his own steadfast soul, until even I am willing to talk about bread, and to toast it before the fire, as we used to do at home on Sunday evenings, when Philip came over, and we sang "Ein Feste Burg," and Sunday was then, as it is now, the happiest day of all.

Once I built myself a palace of dreams. It crumbled into dust. But God has brought me within the walls of a city whose "foundations are laid with sapphires, and the windows of rubies, the gates of carbuncles, and all the border of pleasant stones."

Philip read last night Isaiah's description of the city built by God's own hands, and I asked him to explain it. But he said as he often does about passages in the Bible, "Study it out for yourself."

"The marginal reading is the 'window of rubies,' I said. Is not the 'window of rubies' Love?"

"Whatever you call it, you cannot make it too beautiful for the delights which God prepares for the 'tempest-tossed' one," Philip answered.

So, my "window of rubies" is love. Does not the outside light fall through it, warm and red, making the commonest things beautiful?

THE END.

Luther League Topics

Outlined and Reviewed by Rev. C. Armand Miller

23d Week after Trinity. Nov. 10, 1901.

The Triumph of the Saints

(Rev. 7 : 9-17)

Questions to be answered in brief papers. What are the characteristics of the "great multitude?" "Who are they, and whence came they?" What is the employment of the blessed saints? What constitutes their blessedness?

Lessons for our own lives: 1. "*A great multitude.*" Here is a picture of the final glory. Such as these shall all be who reach the heavenly city through the blood of Christ. These had not themselves actually passed through "the great tribulation" (which is still future, and will immediately precede the Coming of the Lord), but the "vision puts them in the condition of the final glory, and discloses to us what the final issue of glory shall be." (Weidner.) The great tribulation, described in Matt. 24: 21, 29, 30, will call for all the strength that earnest faith in God will be able to receive. See Luke 21: 34. But that great tribulation is climax and type of all the trials of this life, and the same faith is needed for these, the same power from God is requisite, the same glory shall follow the faithful. After the trial, the glory; after the battle shouts, the triumph songs; after the armor, the white robes! "If we suffer, we shall also reign with Him." II Tim. 2: 12. As sure as the sufferings of this present time are the glories that shall be revealed in us. Not the complaining and cowardly soldier, but the faithful one who *endures* hardship shall stand before the throne and join in the victor song!

2. *Cleansing blood.*—The inner glory of Christ shining through made His garments whiter than any fuller of earth could whiten them, when He was transfigured. But you and I have no inner glory, only inner sin, only the darkness of the old man, and if we are to stand with that radiant throng we must have our raiment washed. There is only one thing that will cleanse sin-stained garments—it is the blood of Jesus Christ. Some of that multitude were martyrs, but it was not their own blood in which their robes were made white, but the blood of Him to whom they bore witness! "They made them white in the blood of the Lamb!" "*Therefore* are they before the throne of God." And the fountain in which they washed is still ready for you and for me, and, washing there, we too shall some day stand in this blessed companionship!

24th Week after Trinity. Nov. 17, 1901.

The Heavenly Home

(Rev 22 : 1-5)

Questions to be answered in brief papers. —What references in the Bible to the "tree of life," and what do they mean? What is the significance of the "river of the water of life?" Why shall there be no curse any more? What will be the chief joy of Heaven?

Lessons for our own lives: 1. *Faith will yield to sight.* Now we must walk by faith. The "must" is a spiritual "must." For the development of true character, for the awakening of the best of which our souls are capable, we must be led in ways that require implicit confidence in the Guide. If men could see God now, they would behold so evidently the futility of opposing Him, that obedience would be compulsory, and character would have as little meaning as it does in the case of the little child who must be controlled only by force. We are not ready for the sight of God, until we have yielded ourselves to Him while yet unseen, and having loved Him for the message He has given us, and having trusted Him in all the trials and testings of this life, have been made "meet for the inheritance of the saints in light." And, when this is accomplished, faith *must* yield to sight. The test having wrought its purpose the intended and predestined reward must follow. They who have seen darkly, shall see face to face. What we have grasped by faith we shall clasp in blessed realization. No darkness then, no eclipse of soul, no call to patience, no conflict nor disappointment. Oh, why do we sorrow when those we love have attained?

2. *We shall see His face.* Whom having not seen we love. Now we dream of seeing Him. In some exalted moment of spiritual privilege, in the prayer-closet, or in the congregation, we almost fancy that we can discern His loving lineaments. But we come down from the mount, to see instead the demonized, and the handiwork of Satan. Then we shall have unceasing vision of the blessed Face that once, for us, was thorn-crowned! No veil shall hide, no passing cloud shall interrupt our vision. That will be satisfaction, celestial joy, eternal inspiration! That will be the chief of Heaven's bliss.

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32 page pamphlet, covering three months, can be supplied at rates given on page 28 by Luther League Review, Box 876, New York, N. Y.

25th Week after Trinity. Nov. 24, 1891.

Phophecy's Last Message

(Rev. 22 : 6-21)

Questions to be answered in brief papers. —What testimony have we to the truth of this book? What is the place of the angels? Is there a chance to reform after death? How is the promise of reward related to the teaching that we are not saved by good works?

Lessons for our own lives: 1. *Perhaps we need the angel's testimony.* These are wonderful things of which discourse has been held; not only the description in the last lesson, but all of the prophecies of the book. It seems as if the angel had felt that they were too wonderful and too glorious to be believed. So he adds his solemn asseveration, "These things are faithful and true;" his explanation of their source, the "Lord, the God of the spirits of the prophets;" and adds the statement that his presence is because the Lord had sent him to show the things which must shortly come to pass. This is, then, a divinely given message, prophetic, important, edifying. It is the only prophetic book of the New Testament. How much is it honored by actual use and by practical study? How familiar are we with its contents and its helpfulness? Is it not a good thing that our leaders have brought to our attention, in the Luther League studies, the few lessons that have been chosen from it?

2. *Can we claim the blessing of this seventh verse?* To keep the words of the prophecy of this book, it is certainly necessary to know them. If it were not worth our while both to know and to keep them, surely this impressive exhortation would not have found place in this closing chapter. Is the book hard to understand? True, but here it stands written that a blessing lies in the search for its meaning, and in the faithful use of the message. Certainly no book of the Bible can better serve to cause us to reflect on the highest themes of the unseen and the future world. We cannot read and study these words without becoming penetrated with a spirit that is utterly alien to the earth-saturated spirit of the times. The book, above all else, bids us remember that God rules, and that the coming events shall be governed by His will, and shaped to His ends. It holds the promise of His final victory, and fills us, discouraged and afraid, with new energy, new courage, new enthusiasm for purity, truth, righteousness, new confidence in the ever blessed hope of the Coming of the Lord. Blessed is he who has these inspirations. Blessed he who keepeth the words of the prophecy of this book!

22d Week after Trinity. Nov. 3, 1901.

The Day of the Lord

(I Thess 5 : 1-10)

Questions to be answered in brief papers. —Is the doctrine of the Second Coming of the Lord important and prominent in the New Testament? What were the wrong ideas which the Thessalonians had? What do we know of the time of the Lord's Return? How shall we watch for that day?

Lessons for our own lives: 1. *The thought of the Coming of Christ was a constant influence in the minds of the Apostles.* And they are our guides and examples. What filled their thought dare not be alien or indifferent to the Christian thought of to-day. The expectation of His Return was an absorbing topic to those upon whom the Church is founded. See how they came to it from so many sides, and reach it from so many different starting points. St. Paul is speaking of the impenitence and obduracy of men, and thinks naturally of the "day of wrath and revelation of the righteous judgment of God." Rom. 2: 3-6. He rebukes uncharitable judgments by means of the same anticipation. Rom. 14: 10. He describes the fullness that there is in Christ for His people, and recurs to this subject. I Cor. 1:4-8. He shows the impossibility of our judging each other rightly, by a similar reference. I Cor. 4: 3-5. He is describing the institution and meaning of the Lord's Supper, and cannot overlook its bearing on the future. I Cor. 11: 26. The theme of the resurrection naturally points to this. I Cor. 15: 23, 51, 52. Joy in his spiritual children make him think of "that day." II Cor. 1: 14. The certainty of the unseen blessedness brings him back to the same point. II Cor. 5: 10. Frequently reminded of the "day of Christ" in Phil. 1: 6, 10, 16, verses of our lesson to-day, etc. The Christian's citizenship leads to this topic in Phil. 3: 20, and it returns in Phil. 4: 5. The conversion of the Thessalonians points to it, I Thes. 1: 10. He prays with reference to Christ's Coming, I Thes. 3: 13. He beseeches by it, II Thes. 2: 1. He exhorts with a view to it, I Tim. 6: 14; II Tim. 4: 1. The thought of his reward suggests it, II Tim. 4: 8. The Christian life involves a looking for it, Tit. 2: 13.

St. James urges patience in reference to this Coming. Jas. 5: 7-9.

St. Peter looks for the revelation of salvation and the praise of faith at His Appearing. I Pet. 1: 5, 7. The sufferings of believers bring this theme to him. I Pet. 4: 13. He looks for his reward then. I Pet. 5: 4. He discusses the subject, II Pet. 3: 3-13.

To St. John the thought of Christ's Return is an argument for abiding in Him, I John

2: 28; and for purity, 3: 3. What we are directs him to this theme in reference to what we shall be, I John 3: 2. In the Book of Revelation, he is full of the theme.

St. Jude quotes the only extant prophecy of Enoch, Jude 14.

Devotion

Devotion to Christ makes sacrifice as nothing. A missionary lately laid down his life for the Master after unspeakable hardships and trials. He gave expression to his one burning ambition to be of service in evangelizing the heathen land in which he was by saying, "If it is to be done either by my life or my death, it does not matter to me." David Brainerd said, "I longed to be a flame of fire, continually glowing in the service of God and building up Christ's kingdom to my latest, my dying moments." This is the devotion needed in Christ's service everywhere. No work He asks will then be too great or hard; every sacrifice He requires will be small and easy to be borne.—*Augsburg Teacher.*

Reputation Helps Character

Reputation helps to make character. To be continually telling a boy that he is a bad boy is more likely to make him worse than better. To give a class the reputation of being the "worst class in school," and to keep noising it abroad, is not likely to raise the moral tone or discipline of the class. A man who has served out a term in prison for crime finds it hard to show himself trustworthy, because nobody trusts him. His reputation as an ex-prisoner clings to him, and unless he is exceptionally strong of will, reform seems hopeless to him, and he sinks back to the level to which his bad reputation has been depreciating him. As the character of others depends largely upon their reputation, we should be careful how we handle that reputation.—*Sunday School Times.*

At times on the water, when the fog lies low, and when it is impossible to see more than a few feet ahead, a man is sent aloft, up in the rigging where he is above the fog and where he can get a clear view of the course. The man below is continually listening to his voice, and, as he hears, he knows how to guide his vessel on her course. Thus in the midst of the thick fogs of life, when our course is hid from our view, and we find ourselves unable to make headway, let us remember that Jesus has ascended above the fog and mist of earth, and is up yonder, where He sees clearly the proper course. Like the man below, let us listen to the voice of our great Lookout, and "whatsoever He saith unto you, do it." May God help us.—*Selected.*

— There are in Poland 300,000 Lutherans. Two congregations have 25,000 members. Warsaw, its capital, has 500,000 inhabitants.

Luther League Reading Courses.

Adopted by the Luther League of America.

First Course.

Lutheran Manual..... Remensnyder.
Schoenberg Cotta Family..... Mrs. Rundel Charles.
The Way of Salvation..... Gerberding.
Praying and Working..... Stevenson.
Lutheran Foreign Missions..... Lauray.

Price $3.50, expressage prepaid, or sent free for 15 new subscribers to the LUTHER LEAGUE REVIEW at 50 cents each.

Second Course.

Life of Luther..... Wackernagel.
Spener and Francke..... Mrs. Marie Richard.
Life of Melanchthon..... Stump.
Ecclesia Lutherana..... Seiss.
Lutherans in America..... Wolf.

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the LUTHER LEAGUE REVIEW at 50 cents each.

Third Course.

Conversion of India..... George Smith.
Sacred Meditations..... Gerhard.
The Common Service..... Scheele.
Martin Luther..... Jacobs.
The Deaconess Calling..... Wacker.

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the LUTHER LEAGUE REVIEW at 50 cents each.

Fourth Course.

Elements of Religion..... Jacobs.
The Golden Altar..... Seiss.
Gustavus Adolphus..... Fletcher.
Luther on Education..... Painter.
The Life of Christ..... Stalker.

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the LUTHER LEAGUE REVIEW at 50 cents each.

When any person has read the books of the first course, and so informs the Literary Secretary, he will receive, upon payment of the 20 cents fee, a Luther League Literary Certificate.

When he has read the books of any of the other courses, he will receive, without cost, a corresponding seal to the original certificate.

All inquiries concerning the courses should be addressed to the Literary Secretary, Rev. C. L. FRY, Lancaster, Pa.

The above books can be supplied at $3.50 for the first set and $5 for any other set, postpaid, by the LUTHER LEAGUE REVIEW, P. O. Box 876, New York, N. Y.

Have them all put in your S. S. Library.

For Special Terms on "Way of Salvation" for Luther Leagues, apply to the author, 1842 Reta Street, Chicago, Illinois.

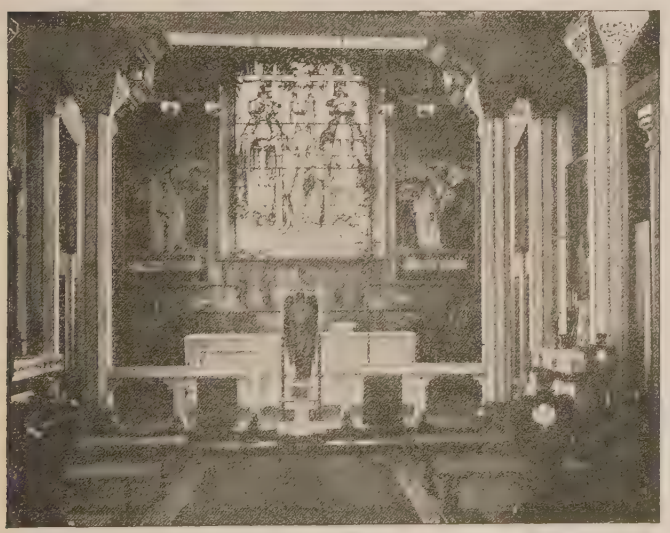
The Mission Building

Of the Pan-American Exposition

WE are pleased to show an illustration of one of the most interesting exhibits at the Pan-American Exposition.

For the first time in the history of expositions has the question of ecclesiastical and memorial art been comprehensively shown in a constructed building, the effect being completed, both the exterior and interior being built as if for permanent construction.

The Messrs. J. & R Lamb, of this city, through the courtesies of Messrs. Geo. K. Birge, of the M. H. Birge & Sons Company, and Carleton Sprague, of the Buffalo-Pitts Company, two of the directors, was invited to co-operate in the erection of the Mission Building at the Exposition.



Mr. Chas. R. Lamb, recognizing the spirit of the old mission buildings of Lower California, when designing the chapel interior, selected the style of the early Christian churches as being most in harmony with the building itself, thus the beauty of the material, of marble, mosaic, Venetian gold and color, has been secured for the interior, enriched with stained glass. A series of marble columns form niches for the figure windows, selected from the important work for the chapel of the Leland Stanford, Jr., University at Palo Alto, Cal., for which the Messrs. Lamb are now executing the entire series of stained glass windows.

The double row of columns leads the eye forward to the chancel, where the altar, in marble and mosaic, beautifully carved, forms the focal point, which with a retable in deep, rich Sienna marble, acts as a base to the reredos, which with its canopy frames the large chancel window.

This window, "Religion," is the one which received the unique compliment at the Paris Exposition, 1900, of being awarded two medals, the firm receiving a medal for its execution and the artist, Mr. Fred. Stymetz Lamb, for its design.

On either side of the window two mural paintings, personifying "The Church" and "The State," are placed. Here figures brilliant in color and gold kneel.

The chancel is complete, the rail dividing the sanctuary from the choir. The lectern and pulpit are combined in one central composition of a standing angel, whose wings support the Bible.

The opposite end and organ gallery form an important architectural composition, balancing successfully the elaborate work of the chancel.

Here an arch opening, with angels modeled in high relief, forms a frame to the center of the gallery, and acts at the same time as the construction to the baptistry, which is located on the church floor, directly under the gallery, where a font, in dark, rich Cippolene marble, with mosaic incrustations, forms the central feature, while on either side dossal curtains hang to divide the baptistry from the nave of the chapel.

In the organ gallery a large organ has been erected by the Æolian Company of New York, and daily recitals arranged for, which form one of the most interesting musical programs of the Exposition.

In the gabled chancel end a large bell has been swung by the McNeely Bell Company, of Troy, N. Y., which is rung for the organ recitals, thus giving an air of reality to the effect of the chancel.

This building received the unique compliment of a special visit on the part of the President. It was just after leaving it, and going to the Temple of Music to the public reception that he was shot by the assassin.

"I think the REVIEW is a very interesting and valuable paper. I wouldn't miss it for double the price."

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

ISSUED MONTHLY BY THE

LUTHER LEAGUE OF AMERICA

IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. Eilert,

WITH

W. C. STOEVER, PHILADELPHIA, PA. S. G. WEISKOTTEN, BROOKLYN, N. Y.

LUTHER M. KUHNS, OMAHA, NEB.

AS SPECIAL ASSOCIATES,

And the co-operation of the Executive Committee of the Luther League of America.

Subscription, 50 Cents a Year.
Club Terms on Application.

Remittances may be made in stamps, Post Office or Express Money Order, Draft, or Registered Letter. Address all communications and send all remittances to

LUTHER LEAGUE REVIEW,
P. O. Box 876, New York.

Entered at the N. Y. Post Office as Second-class Matter
Publication Office, 131 Liberty St., New York.

Editorial

Of all that has been said and written regarding President McKinley since his death nothing emphasizes more strongly the character of the man than his own farewell words spoken at the time of the shooting and just before his death. They are a sermon in themselves and we present them to our readers for thoughtful reading and rereading:

My wife: be careful about her: don't let her know.

Let no one hurt him.

I am sorry to have been a cause of trouble to the exposition.

Good-by, all, good-by. It is God's way. His will be done, not ours.

Our martyred President ever kept high ideals before him and always sought to live up to them. It was the natural habitude of the man and it made his a beautiful and noble character. The ideals and the power to live up to them he had received from his Christian faith. One of his greatest messages to us young people is this, "Be not satisfied with anything short of your best."

In his closing speech the late President McKinley among other things spoke of the business policy of this country in the following language: "We have a vast and intricate business, built up through years of toil and struggle, in which every part of the country has its stake, which will not permit of either neglect or of undue selfishness. No narrow, sordid policy will subserve it. The greatest skill and wisdom on the part of manufacturers and producers will be required to hold and increase it. Our industrial enterprises which have grown to such great proportions affect the homes and occupations of the people and the welfare of the country. Our capacity to produce has developed so enormously and our products have so multiplied that the problem of more markets requires our urgent and immediate attention. Only a broad and enlightened policy will keep what we have. No other policy will get more. In these times of marvelous business energy and gain we ought to be looking to the future, strengthening the weak places in our industrial and commercial systems, that we may be ready for any storm or strain." What is true of the business world is also true of the Church world, and slowness to seize the opportunity has resulted in the death of many a man. The same may be true of the Church work. We ought not to be slow to seize upon our opportunities, but looking to the future be ready, when it offers, to move forward in the accomplishment of the plan which the Lord has laid down for His people.

What a beautiful picture Bishop Andrews gave of the late President in his sermon at the funeral service in the rotunda of the Capitol when he spoke in these words: "It

was a humble home in which he was born. Narrow conditions were around him; but faith in God had lifted that lowly roof, according to the statement of some great writer, up to the very heavens and permitted its inmates to behold the things eternal, immortal and divine; and he came under that training. It is a beautiful thing that to the end of his life he bent reverently before that mother whose example and teaching and prayer had so fashioned his mind and all his aims. The school came but briefly and then came to him the church with a ministration of power. He accepted the truth which it taught. He believed in God and in Jesus Christ, through whom God has been revealed. He accepted the divine law of the Scriptures; he based his hope on Jesus Christ, the appointed and only Redeemer of men; and the church beginning its operation upon his character at an early period of his life, continued even to its close to mold him. He waited attentively upon its ministrations. He gladly partook with his brethren of the symbols of mysterious passion and redeeming love of the Lord Jesus Christ. He was helpful in all of those beneficences and activities; and from the Church to the close of his life he received inspiration that lifted him above much of the trouble and weakness incident to our human nature, and blessings be to God, may we say, in the last and final hour that enabled him confidently, tenderly to say, 'It is His will, not ours; that Will be done.'"

The spirit of the members of our individual Leaguers should always be to labor for and be faithful to their own congregation first and foremost. When members make it their chief object to hunt around for work outside of the parent congregation it works against the spirit of the Luther League. First our duty to our church and our pastor and then the work at large.

It is well that we do not know what is before us, and little do we realize how the smallest event frequently directs our course to a better end than that which we had selected for ourselves. We speak of the "accident which directs genius into its destined channel," and as we read the lives of the mighty and learned of this world, we wonder at what many have accomplished. Their end has been so different from their beginning, and their lives a contrast to that which they planned for themselves. Truly the ways of the Lord are past finding out. Recently our attention was called to the change of the lives of two of our great literary men, and here is the story:

Thackeray might never have been a novelist had Dickens not discouraged his efforts to become an artist, and the latter writer himself came very near mistaking his vocation. Dickens was one of the best amateur actors of his day and before he had ever made any success with his pen he was of the opinion that the stage offered him his finest chances for a living if not a career. In fact, he went so far as to make application for a place in the company of the Covent Garden Theatre. By an unforeseen circumstance he was unable to keep his appointment with the manager, and to that happening is possibly due his subsequent devotion to literature.

We would like to see our League members making an earnest effort to introduce "family prayer" into their homes. As the home is the church will be.

A certain Lutheran minister has a son who has some talent for singing, and whose services are needed in the Lutheran Church. Not long ago the son received an overture from another church, which offered to pay him handsomely if he would sing in the choir every Sunday. Now, the Lutheran Church of that place does not pay its choir. The question as to what the son should do came up for discussion in the minister's family, when the minister said: "No, my son, you cannot go to sing in another church, even for remuneration. The money might come very handy, but our first duty is to the Lutheran Church, and if we have any talent it must be devoted to her welfare. You have received all your religious training in the Lutheran Church. She has been your spiritual mother, and now you shall not desert her because some other church offers you a little money. That would be disloyalty and ingratitude at the same time." The minister's counsels prevailed.—*Lutheran World.*

FREE Four photolithographic fac-simile reproductions of masterpieces by Hofmann and Plockhorst,

Christ's Entrance Into Jerusalem,
Jesus in the Temple, Suffer Little Children,
The Good Shepherd.

The size of the pictures is 11 x 15 and are suitable for framing.

(The above is a reproduction of one of the pictures.)

THE FOUR PICTURES will be sent ***FREE*** for the following:

SEND ONE DOLLAR { For your own and one new subscription to the Review.
" " " subscription to the Review for two years.
" two new subscriptions to the Review. . . .

On the receipt of $1 00 for any of the above we will send the four pictures postpaid. . .

Address Luther League Review, P. O. Box 876, N. Y.

Our Churches and Institutions

IN SOME OF THE LARGE CITIES

New York City

— A reception will be tendered to Bishop von Scheele in the Swedish Gustavus Adolphus Church, East Twenty-second street, on Saturday evening, October 5.

Brooklyn

— On September 8 the tenth anniversary of the pastorate of Rev. J. F. Holstein of St. John's Church, East New York, was appropriately celebrated. On this occasion the church was again reopened after undergoing a thorough renovation and redecoration.

— The eleventh semi-annual meeting of the English Conference of the New York Ministerium was held in Christ English Church, Rev. H. S. Knabenschuh, pastor, on September 24 and 25. The members of the conference decided to ask for their letters of dismissal from the New York Ministerium. They will form another Synod, and apply for admission to the General Council. On the last day of the convention the Women's Home and Foreign Missionary Society of the Conference held its fourth annual meeting. Miss Agnes Schade, one of the Zenana sisters in India, addressed the meeting.

Buffalo

— The fourth convocation of the Lutheran Church Musicians will be held in St. John's Lutheran Church, Buffalo, N. Y., October 8 and 9. These convocations are held for the purpose of stimulating study in every department of church music among organists, pastors and others. The three previous convocations were held in Philadelphia, Pittsburg and New York City. It is claimed that "these convocations are doing much to establish principles and pave the way for a higher standard and desirable uniformity in the matter of the service music of our Church." The object in view is the better cultivation of a very wide and important field.

— Rev. W. E. Crouser, the new pastor of the General Synod Mission, in this city, entered upon his work on September 1 under favorable auspices.

— The convention of the Evangelical Lutheran Synod of Missouri and other States was held in this city on August 14 to 20. All reports received showed progress and promise. The following officers were elected: Prof. A. W. Meyer, pres.; Pastor W. Dallman, vice-pres.; Pastor J. F. Wenchel, sec., and Mr. A. E. Succor, treas.

Baltimore

— An elaborate and interesting programme is being arranged for the opening and dedication of the new Deaconness Mother House in Baltimore on October 8. The dedicatory services will be held at 3 p. m., when addresses will be made by Rev. J. A. Singmaster, D.D., Rev. F. H. Knubel and Rev. W. E. Stahler. In the evening popular addresses will be made by a number of prominent laymen. There will be choice music at all the services.

Philadelphia

— An annual service is held in the Old Trappe Church, near Philadelphia, the first church which was erected under Muhlenberg in 1743. A dispatch to a Philadelphia daily, dated Collegeville, Pa., August 4, says: "The annual services were held to-day in the old Augustus Lutheran Church, at Trappe. The building, which has stood for 158 years, being the oldest Lutheran Church preserved intact in America, is still in perfect condition and was not large enough to hold half of the people who had assembled there. The morning service was conducted by Rev. W. O. Fegeley, pastor of the congregation, which now occupies the new church near by. His text was taken from St. Luke 4:19: 'To preach the acceptable year of the Lord.' His remarks were based principally on the church's history."

— A new mission, in West Philadelphia, has again sprung into existence. It is the Church of the Holy Comforter. Rev. Dr. Schaeffer preached the first sermon on September 22, at 5536 Market street. The first beginning was made eight weeks ago. It is in temporary charge of Rev. H. F. Hale.

Pittsburg

— On Sunday, September 8, the cornerstone of the new St. Andrew's Church was laid in the presence of a very large congregation. Rev. Th. J. A. Huegli addressed the audience in English and Rev. Wm. Broecker in German. The stone was laid by the pastor, Rev. H. B. Hemmeter. St. Andrew's Congregation is building a very pretty and practical church.

Memorial Stained Glass Windows

MAYER & CO.,
of Munich,
47 Barclay St.,
NEW YORK.

ZION LUTH. EV. CHURCH,
JERSEY CITY, N. J.,
Nov 20, 1900.

Messrs. Mayer & Co.:

GENTLEMEN—The six stained glass windows ordered from your firm are now in place in Zion Ev. Lutheran Church, and it gives me great pleasure to say that they are entirely satisfactory to all concerned. Each window is a work of art, and beside teaching as they do beautiful lessons from the life of the Saviour they form a most appropriate adornment to our new Church. Trusting they may be the means of securing you other orders, I am sincerely yours,

WILLIAM SANFT, Ev. Lutheran Pastor.

MAYER & CO., 47 Barclay St., New York.

Chicago

— The Chicago Lutheran Ministers' Association, after an adjournment of three months during the summer, met on Monday, September 9, at the Sherman House. Rev. Prof. G. Youngest of Rock Island Seminary, addressed the association on the "Relation of Philosophy to Theology." Arrangements are being made by the association to give a reception to Bishop Von Scheele of Sweden, who is now on his way to this country.

— Bethlehem German Lutheran Church, Chicago, has the largest communicant membership of any Lutheran congregation in America. It has 5,300 members, and is 30 years old. It has a parochial school attended by 929 children, taught by nine teachers. The congregation belongs to the Missouri Synod and has two pastors. The Lutheran *Standard* says its fine congregational school is no doubt the main cause of its numerical strength and rapid growth.

— Rev. Dr. W. L. Hunton preached his introductory sermon as pastor of Holy Trinity Church, Chicago, Sunday, September 8, in connection with the reopening of the church after being redecorated and renovated. It was an auspicious day in the history of Holy Trinity congregation.

Milwaukee

— The Milwaukee Deaconess Mother House has wiped out its debt of $35,000, and the Passavant Memorial Hospital has likewise canceled its debt of $37,676. The property of these two institutions is free of incumbrance, and is estimated at $160,000. This is a part of the work of the late Rev. W. A. Passavant, Jr.

— The new building erected for Concordia College, Milwaukee, Wis., was dedicated on September 8, with great rejoicing. The building is in the style of the Renaissance, and is said to be one of the best that the Missouri Synod possesses. It contains six class rooms, the chapel, library, museum and laboratory. The chapel is furnished with a pipe organ. At the dedication services addresses were made by the president of the Missouri Synod, Prof. F. Pieper, by Prof. G. W. Mueller of Milwaukee, and by Pastor L. Hoelter of Chicago. The school has completed 20 years of service for the Church. The appeals made some time ago for more boys for our colleges have not been in vain, if we may judge by this Concordia. The enrollment this year is 231, the largest number, we believe, in the history of the school; of this number 90 are new pupils.

Minneapolis

— The Missouri Synod is about to erect a new hospital in Minneapolis, to cost $40,000. It is likely to be located on the corner of Dale street and University avenue.

Poughkeepsie

— An English congregation was recently organized under the direction of Rev. W. F. Bacher, president of the English Conference of the New York Ministerium, and Rev. H. D. Kreling, the pastor of the First German Lutheran Church. At a recent meeting this German congregation passed a series of resolutions in which it expresses its sense of the necessity and importance of this movement and its hearty approval. Rev. Charles S. Rahn has charge of this promising field.

Albany

— Rev. H. Douglas Spaeth, who was called to the pastorate of the Church of the Redeemer, was solemnly installed in his new parish on Sept. 23. An eloquent sermon was preached by Rev. Prof. A. Spaeth, D.D., LL.D., father of the new pastor.

Syracuse

— Zion's congregation is erecting a Sunday school chapel and church hall for religious and social uses. The cornerstone of the new building was recently laid with appropriate services. Rev. H. Dattan is pastor of the congregation.

MISCELLANY

— The twentieth anniversary of the founding of our Church at Iron Mountain, Mich., was celebrated on the 7th and 8th ult. Sermons and addresses were delivered by Revs. J. E. Linner, P. J. Källström, C. Almen and A. T. Fant.

— The Finnish Lutheran Church at Conneaut, Ohio, has been finished, and was dedicated on August 21. It is the most beautiful church in the town, cost $5,500, and is in connection with the Suomi Lutheran Synod. The Finns are a fine class of people and good Lutherans. Rev. J. K. Nikander, president of Suomi College, preached the dedication sermon.

— The Board of Foreign Missions of the General Synod at its recent meeting decided that it did not deem it advisable at present to discontinue the work on the west coast of Africa. Rev. Marion J. Kline, D.D., of Harrisburg, Pa., has been elected General Secretary of the Board. Rev. L. B. Wolf sailed for the India field the latter part of August. Mrs. Wolf and children will remain at their home in Maryland, where the daughters are attending school.

— The Deaconess Home in Stockholm lately celebrated its fiftieth anniversary. At the close of the religious services, King Oscar, in the name of the queen and her friends, presented a gift of $20,000 to the Mother House.

— The Swedish Lutheran brethren have much to encourage them in their earnest effort to secure the gift of $25,000 offered by Dr. Pearson to Bethany College, Lindsborg, Kan., provided other friends will give $75,000 by October 1. Mr. C. A. Smith, a Lutheran of Minneapolis, Minn., has met this proposition with an offer of $25,000, one-half of the proviso, and ten others have agreed to give $1,000 each, making $10,000, or $60,000 altogether. The ladies of the Augustana Synod propose to raise $10,000 if it is used to endow the lady principal's chair, thus bringing the amount up to $70,000.

— While in Canton attending the funeral obsequies of President McKinley, President Roosevelt was entertained at the home of Mr. Henry Harter, a prominent Lutheran, and at the funeral service, Rev. John A. Hall, D.D., of Trinity Lutheran Church, read the Scriptures.

— Carthage College has opened with a large increase of students over the corresponding period last year, and at least 50 new students will register during the first term. The new gymnasium is being rapidly equipped by the students, and the new departments have been opened with an encouraging number. The outlook for a successful year is very encouraging, and friends of the college will rejoice over the favorable prospects which the opening presents.

Luther League

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

OFFICERS

WM. C. STOEVER, - - - - - - President,
727 Walnut St., Philadelphia, Pa.

C. G. GRAUER, - - - Ass't Gen'l Sec'y
732 Ellicott St., Buffalo, N. Y.

JOHN F. DINKEY, - - - Treasurer,
14 Ave. B, Vick Park, Rochester, N. Y.

Rev. C. K. HUNTON, - - - - Statistical Sec'y,
440 So. 18th Street, Columbus, O.

Rev. CHAS. L. FRY, - - - Literary Sec'y,
1920 No. 7th St., Philadelphia, Pa.

Rev. GEO. H. SCHNUR, - - Asst. Literary Sec'y,
195 Caldwell St., Chillicothe, O.

Executive Committee

Composed of the President, General Secretary, Treasurer and the following members:

E. F. EILERT, - - - - - - New York, N. Y.
JOHN F. DINKEY, - - - - - Rochester, N. Y.
Rev. S. G. WEISKOTTEN, - - - Brooklyn, N. Y.
Rev. L. L. SMITH - - - - - Strasburg, Va.
CHARLES STEELE, - - - - - Sunbury, Pa.
F. A. HARTRANFT - - - - Philadelphia, Pa.
Rev LUTHER M. KUHNS, - - - - Omaha, Neb.
CORNELIUS ECKHARDT, - - - Washington, D. C.
Rev. J. A. M. ZIEGLER, D D., - - - Cincinnati, O.
M. C. OLSEN, - - - - Chicago, Ill.

All communications regarding membership, constitutions, &c., should be addressed to the General Secretary.

Finance Committee

F. A. HARTRANFT, - - - - - Philadelphia, Pa.
J. M. ROMMEL, - - - - - Philadelphia, Pa.
J. F DINKEY, - - - - - - Rochester, N. Y.
T. W. REINBRECHT, - - - - - Utica, N. Y.
LOUIS VAN GILLUWE, - - - - Asbury Park, N J.

Publication Committee

WILLIAM C. STOEVER, - - - - Philadelphia, Pa.
E F EILERT, - - - - - - New York City, N Y.
F. H. WEFER, - - - - - New York ity, N. Y.
E. A. MILLER, - - - - - - Philadelphia, Pa.

Literature Committee

Rev. C. L. FRY, - - - - - Philadelphia. Pa.
Rev. G. H. SCHNUR, - - - - - Chilicothe, O.
Rev. A. E. RENN, - - - - - - Urbana O.
H. W. BIKLE, - - - - - - Pittsburgh, Pa.
Miss M. KING, - - - - - - Buffalo, N Y.

STATE LEAGUES

LUTHER LEAGUE OF NEW YORK STATE
Pres., GEO. D. BOSCHEN, - - - - New York.
Cor. Sec'y, Rev. M. J. BIEBER, - - Binghamton.

LUTHER LEAGUE OF PENNSYLVANIA.
Pres., A. RAYMOND BARD, - - - Reading.
Cor. Sec'y HORACE W. BIKLE, - - - Pittsburgh.

LUTHER LEAGUE OF KANSAS.
Pres., Rev. E. F. W. PIHLBLAD, - - Lindsborg.
Sec'y, Miss MARGARET MAXWELL, - - Topeka.

LUTHER LEAGUE OF NEW JERSEY.
Pres., Rev. F. . KRAPF, - - - Elizabeth.
Cor. Sec'y, Miss AUGUSTA NOTT BECK, Elizabeth.
46 De Hart Place.

LUTHER LEAGUE OF ILLINOIS
Pres., PROF C. O. SOLBERG, - - - Rockford.
Sec'y. Miss MAY O. MELANDER, - - - Elgin.

LUTHER LEAGUE OF OHIO.
Pres., Rev. F W E PESCHAU, D.D., - Miamisburg.
Sec'y, Rev. C. F. STECK, - - - - Springfield.

LUTHER LEAGUE OF WISCONSIN.
Pres., Rev. TH. EGGEN, - - - - - Madison.
Sec'y, Miss GEORGIA OLSON, - - - Stoughton

LUTHER LEAGUE OF INDIANA-KENTUCKY.
Pres., Rev. W. IRA GUSS, - - - Elwood, Ind.
Cor. Sec'y, Miss GERTRUDE TANGEMAN, - - - Richmond, Ind.

LUTHER LEAGUE OF IOWA.
Pres. Rev. S. R. ELSON, - - - - Iowa City.
Sec'y, Rev. O. G. U. SILJAU, - - Northwood.

LUTHER LEAGUE OF NEBRASKA.
Pres., Rev LUTHER M. KUHNS, - - Omaha.
Cor. Sec'y, Miss MARGARET PIERSON, - - Lincoln.

LUTHER LEAGUE OF SO DAKOTA.
Pres., J. G. BERDAHL, - - - - - Canton
Cor. Sec'y, CHR O. BERDAHL, - - - Garretson.

LUTHER LEAGUE OF MINNESOTA.
Pres., Rev. A. J. D HAUPT, - - - - St. Paul.
Cor. Sec'y, HERBERT ANDERSON, - - Minneapolis.

District Leagues in States Not Organized

LUTHER LEAGUE OF CENTRAL CONNECTICUT.
Pres., C. F. GUTBROD, - - - - - New Haven.
Cor. Sec'y, Miss SIGNI ISAKSON, - - New Haven.

LUTHER LEAGUE OF NEWBERRY COUNTY, S. C.
Pres., R. C COUNTS. - - - - - Prosperity.
Sec'y, GRACE BEDENBAUGH, - - - - Pomaria.

LUTHER LEAGUE OF THE SOUTH ATLANTIC COAST REGION.
Pres., Rev. R. C. HOLLAND, D.D., - Charlotte, N. C.
Cor. Sec'y, JULIAN SMITH, - - Charleston, S. C.

LUTHER LEAGUE OF RED RIVER VALLEY.
Pres., PROF. E. D. BUSBY, - - Moorhead. Minn.
Sec'y, PROF. H. H. AAKER, - - Moorhead, Minn.

IMPORTANT

In order that the Statistical Secretary of the Luther League of America may have a complete list of every society connected with the National organization, the President and Corresponding Secretary of every local organization and of every Central or District organization are requested to send names and addresses of their officers to him at once and proper blanks will be forwarded for additional information. Address Charles K. Hunton, 440 So. 18th Street, Columbus, Ohio.

NEW YORK STATE

New York City League

—The City League held its bi-monthly meeting at Bethany Church on Monday evening, September 16. There was a large attendance present, full of enthusiasm for an active season's work. Resolutions were adopted on the death of President McKinley. The date of holding the Luther League rally was changed from November 10 to Friday evening, November 8, at St. Paul's Church. E. Aug. Miller, Esq., of Philadelphia, and Rev. F. H. Knubel of the Church of the Atonement have been asked to address the meeting. The Choral Union will sing. A large gathering of Lutherans and an exceptional meeting is anticipated. A Luther League dinner was ordered to be arranged for later in the season. Mr. I. S. Runyon rendered his report as a delegate to the State convention. The various Leagues re-

ported interesting preparations for helpfulness in their individual churches.

— The Luther League Choral Union began its fifth regular season at St. Paul's Church, 149 West 123d street, on September 23, and will continue to be useful in its particular field. The rehearsals will be held every Monday evening throughout the season. The various Leagues are asked to become sustaining members at $5 per annum, and are requested to urge singers to join the society. The dues are $1 per quarter. It might be wise for each League to appoint a committee to assist in this work.

— Atonement Luther League has held two fall meetings with over 30 members present at each, and is paying especial attention to its literary, social and religious programmes. Plans to help the Church Building Fund are being considered. The League will have a table at the Bazaar of the Ladies' Aid Society, to be held in November. Every member of the League is a subscriber to the REVIEW.

— Bishop von Scheele will deliver the address at the young people's service, to be held in Gustavus Adolphus Church on Sunday evening, October 6. The Young People's Society of the church invite all Luther Leaguers to be present.

Brooklyn District

— The first regular meeting of the Luther League of Brooklyn after the summer vacation was held on Monday, September 16, at Holy Trinity Church on Cumberland street. President George P. Moller presided. Mr. E. F. Eilert, editor of the LUTHER LEAGUE REVIEW, was present, and addressed the members on the work of the individual, District, State and National Leagues. He emphasized greater devotion of the members to their individual churches and Leagues, urging particularly the care of the newly confirmed, and also admonished the district League to be more loyal and active in the affairs of the State and National Leagues. The next meeting will be held in St. Paul's Church on October 31. The speakers will be Rev. Dr. J. B. Remensnyder and Rev. J. A. W. Haas.

Albany and Vicinity

— The annual convention of the Albany District Luther League will be held in the First English Lutheran Church, Schenectady, N. Y., on Tuesday, October 15, beginning at 10.30 a. m., and continuing through the day and evening.

It is desired that every Lutheran Young People's Society in the Albany District, of whatever name, may be represented at this convention; and all such that are not members of the Albany District Luther League are also kindly

20,000

CHURCHES

Lighted by the FRINK System of Reflectors with Electric, Gas, Welsbach, Acetylene or Oil. LICENSED to manufacture electric and combination gas and electric fixtures. Send dimensions for estimate.

I. P. FRINK, 551 Pearl Street, NEW YORK.

STIEFF PIANOS

Unsurpassed for

TONE AND DURABILITY.

WAREROOMS: Baltimore, 9 North Liberty Street. Washington, 521 11th Street, N. W.

invited and respectfully urged to send delegates to enjoy the benefits of this convention.

In selecting your delegates—five from each League or society—find out beforehand for a certainty who can and will attend the convention, and elect them. Thus you will be sure to have your League represented.

Delegates should bring their credentials.

We trust that all Leagues and other young people's societies will take particular pride in sending delegates to the convention, and will thus make it a representative body of all the Lutheran Churches in the Albany District.

This is to be a convention of delegates, and also at the same time a mass meeting, at which the expected speakers are to be Rev. Dr. Heisler and Rev. Oscar Krauch, both of Albany. We invite and urge all working young Lutherans to come and share in the advantages to be derived from the discussion of the profitable and interesting programme now in course of preparation.

The organizations in formal union with our District League are requested to keep their annual dues paid up, so that needful funds may be in the hands of our district treasurer. Dues for 1900-1901 ought now to be paid in full. And let the dues for the next year be paid promptly.

All Leagues and societies are urged to promptly notify the corresponding secretary of any changes in their officers—president, corresponding secretary and treasurer—whenever such changes are made. Archibald A. Coney, president, Canajoharie, N. Y.; Miss Elizabeth C. Schlosser, corresponding secretary, 3334 Sixth avenue, Troy, N. Y.; Eugene A. Hieber, treasurer, Utica, N. Y.

Syracuse District

— The Luther League of St. Matthew's Church, Oswego, Rev. A. S. Hardy, pastor, was organized in August with 26 members. The officers are: Pres., Mrs. A. S. Hardy; vice-pres., Miss Minnie Dieterich; sec., Albert H. Schentzon; treas., Miss Eva Forrester. The Literature Committee is busily at work getting up a club of subscribers for the LUTHER LEAGUE REVIEW. The League expects to unite with the Syracuse Central at their next meeting. The interest shown in the organization is encouraging.

PENNSYLVANIA

Philadelphia Central

— The fall convention of the Philadelphia Central Luther League was held Tuesday, September 24, in Bethlehem Church, Ridge avenue and Diamond street. The pastor, Rev. George C. Loos, gave the address of welcome, which was responded to by Mr. H. G. Deininger, of the Executive Committee. At the afternoon session the topics discussed were "The

League as a Help to the Church," introduced by Mr. H. G. Deininger, and "The Junior League," by Mrs. E. R. Cassaday. The discussion was general, and many helpful opinions were expressed. Tea was served by the Bethlehem League, and a social hour spent till the evening session opened at 7.30 p. m., with Mr. Monroe Reist, president, in the chair. The address of the evening was given by Rev. Chas. S. Albert, D.D., on "How to Retain the Members of the League." Co-operation was the keynote of the address, each one being imbued with a sense of personal importance in League work. The annual reports were received, also the reports of the five delegates to the State League Convention at Shamokin, June 26 and 27; each one giving a different session. The election of officers for the ensuing year resulted as follows: Pres., Dr. Elmer Johnson; treas., Rev. E. R. Cassaday; rec. sec., Miss Ida H. Zinger; stat. sec., Mr. George H. Heppe.

— At the regular meeting of the League of Bethlehem Church, Philadelphia, held September 10, the following officers were elected for the ensuing year: Pres., Fred. J. Bergstresser; vice-pres., Henry Hazlett; rec. sec., Miss Olive Custer; cor. sec., Miss Mary Brooke; organist, Mrs. Elmer Johnson. During the past quarter the League has shown a remarkable interest in the Topics; the discussion being general at each meeting.

Allentown District

— The ninth semiannual convention of the Luther League of the Allentown District meets in St. John's Church, Easton, Rev. J. C. Seegers, pastor, on October 2. There will be morning, afternoon and evening sessions.

On May 14 a Luther League was organized in St. Luke's Church, Allentown, Rev. J. C. Rausch, pastor, with 33 charter members. The officers are: Rev. J. C. Rausch, pres.; Allen R. Appel, vice-pres.; Miss Esther Horlacher, sec.; Ira Lichty, treas., and Michael Knittle, librarian. The League meets the second Tuesday of every month. There are now 62 members.

Bucks, Montgomery and Chester Counties

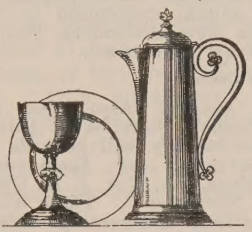
— The eighth annual anniversary of St. John's Luther League, Richlandtown, was held on Sunday evening, September 15. The church was tastefully decorated with the Luther colors and golden rod. A fine programme was presented and carried out.

Upper Lehigh Valley League

— Salem Luther League, Audenried, Rev. A. O. Eberts, pastor, has elected the following officers for the next six months: Pres., Robert Stauffer; vice-pres., Joseph Horlacher; sec., Bertha Horlacher; treas., Elmer Eli; organist, Sallie Spanglers. The League meets twice a month, the first being a regular business meeting, and the other for the study of the Luther League Reading Course, taking up book by book as a text book. The League has lately donated $25 toward the fund for liquidating the church debt. The membership of the League is 29.

Northwestern Pennsylvania District

— On Sunday, September 15, St. John's Church, Erie, was the recipient of a handsome gift. The Junior Luther League presented it with eight silver collection plates.

GORHAM M'F'G CO.
Silversmiths,
BROADWAY AND 19th ST., NEW YORK.
Lecturns, Pulpits, Crosses.

Communion Silver.
MEMORIAL - TABLETS,
STAINED GLASS, ETC.

Kittanning Central

— Kittanning Central League met in St. John's Church, Freeport, Pa., Rev. W. O. Laub, pastor, September 10, 11. After routine business Miss Pearl King read a paper on "Latent Powers of the Church," which was discussed. A large audience greeted the three speakers for the evening. Rev. H. K. Shanor spoke on the "Past," Rev. Dr. McDaniel on the "Present," and Rev. E. O. Graham on the "Future" of the League work. One of the speakers showed League work to be to first know what church work is and then wait for the opportunity, and then perform. Wednesday the attendance was good. Mrs. Phillips read a paper on the "Bible," showing it was the best of all books. This brought out the statement that League work is primarily an educational one in Bible knowledge. A most excellent and logically arranged paper was read by Mr. Hale Sipes on "The Leaguer's Equipment." This showed it to be in self-improvement, intellectuality, spirituality, courage, responsibility. Officers for next year are following: Pres., Rev. W. A. Bilheimer; first vice-pres., Rev. W. O. Laub; second vice-pres., J. B. Rupert, Esq.; rec. sec., Miss Iseman; cor. sec., Miss Burns; treas., Miss King. St. Paul's Lutheran Church, "Crooked Parish," Rev. D. D. Miller, pastor, extended an invitation for next convention and was accepted. The time was fixed not later than August 20, 1902. Several of the Leagues are doing a notable and worthy work in supporting "India boys" and other lines of specific work, especially that of St. John's, Freeport, and St. Michael's, Brick Church. The convention was

MASTERY OF MEMORIZING.
QUICKNESS OF PERCEPTION.
EYE AND EAR MEMORY.
STUDY OF LANGUAGES.
MEMORY AND THOUGHT.
MEMORY TRAINING OF THE YOUNG.
$1 each, postpaid; the Set, $5. Booklet free.
MEMORY LIBRARY, · Box 1202, NEW YORK CITY.

MÖLLER, Builder of Church, Sunday School, Concert and Parlor Pipe Organs.
HAGERSTOWN, MD.

a good one in tone and spirit, and all absent members missed much to inspire and encourage.

Juniata League

—The Juniata Central Luther League held its fifth annual convention in the Lutheran Church in New Bloomfield, Pa., September 4 and 5; report next month.

Pittsburgh Central

—The Central Association of Lutheran Young People's Societies of Pittsburgh, Allegheny and vicinity will hold its next semiannual convention at Emmanuel Lutheran Church, Etna, Pa., Rev. J. M. Guss, pastor, on Tuesday, November 5. There will be two sessions, afternoon and evening. Societies (whatever may be their name) of Lutheran Churches are requested to send two delegates each.

NEW JERSEY

—The sixth annual convention of the Luther League of New Jersey will be held in St. Andrew's Evangelical Lutheran Church, Pacific and Michigan avenues, Atlantic City, the Revs. Dr. J. A. and M. Rea Kunkelman, pastors, on Tuesday, November 5, 1901. The first session begins at 2 o'clock in the afternoon; the evening session at 7.45 o'clock. Each society is entitled to three delegates. Absent delegates are entitled to representation by duly accredited alternates. The names of delegates and alternates should be sent to Mr. Jacob Martin, chairman of the Credential Committee, 162 Catharine street, Elizabeth, not later than November 1, 1901. Delegates shall report to the Credential Committee immediately upon arrival, so that the roll can be prepared for the opening session. Societies desiring to connect can secure blanks and information from Mr. Fred H. Schnepper, chairman of the Extension Committee, 86 Wayne street, Jersey City. FRED'K C. KRAPF, President.

MAINE AND NEW HAMPSHIRE

—A convention of the Luther Leagues of the First Lutheran (English), Immanuel (Swedish) Churches of Portland and of the Lutheran Churches at Westbrook and Felmouth, Maine, and of Berlin Falls, N. H., was held in the First Church of Portland on September 29-October 1, when a Luther League of Maine and New Hampshire was organized. The sermon at the opening session on Sunday night was preached by Rev. H. J. Theo. Bruselt of Berlin Falls, N. H. Further particulars will be given next month.

OHIO

—On the invitation of Rev. F. P. Bossart, Miss Lottie Swenson, late of Rajahmundry, India, visited Lima on July 28, and addressed the Sunday schools, congregation and Luther League of St. Paul's Church on "Our Work in

National Encampment, Union Veteran Legion, at Gettysburg, Pa.

Reduced Rates via the Pennsylvania Railroad

On account of the National Encampment, Union Veteran Legion, at Gettysburg, Pa., October 9 to 11, the Pennsylvania Railroad Company will sell excursion tickets at the rate of one fare for the round trip from all points on its line to Gettysburg. Tickets to be sold and good going October 6, 7, 8, 9 and 10, returning, to October 15, inclusive.

Luther League Supplies

Luther League Topics.

These are the most complete yet issued for use at young people's devotional meetings. Contain scriptural references, illustrations, and suggestions, both biblical and historical. Lessons refer to the Gospel for each Sunday.

Issued Quarterly—Dec., Mar., June and Sept.

1 copy,	1	year,	cash	in	advance.....10 cents
25 copies,	1	"	"	"	.....$1.75
50 "	1	"	"	"	..... 3.50
75 "	1	"	"	"	..... 5.00
100 "	1	"	"	"	..... 6.00

Luther League Reading Course.

Adopted by the Luther League of America at the Chicago Convention.

First Course.

1. Lutheran Manual, Remensnyder. 2. Schoenberg Cotta Family, Mrs. Rundel Charles. 4. Way of Salvation, Gerberding. 5. Praying and Working, Stevenson. 6. Lutheran Foreign Missions, Lauray.

Price $3.50, expressage prepaid, or sent free for 15 new subscribers to the Review at 50 cents each.

Second Course.

1. Life of Luther, Wackernagel. 2. Spener and Francke. Mrs. Marie Richard. 3. Life of Melanchthon, Stump. 4. Ecclesia Lutherana, Seiss. 5. Lutherans in America, Wolf

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the Review at 50 cents each.

Third Course.

1. Conversion of India, George Smith. 2. Sacred Meditations, Gerhard. 3. The Common Service, Scheele 4. Martin Luther, Jacobs. 5. The Deaconess Calling, Wacker.

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the Review at 50 cents each.

Fourth Course.

1. Elements of Religion, Jacobs. 2. The Golden Altar, Seiss. 3. Gustavus Adolphus, Fetcher. 4. Luther on Education, Painter. 5. The Life of Christ, Stalker.

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the Review at 50 cents each.

Luther League Hymnal.

Containing 250 Hymns; Opening and Closing Services, Psalms and Collects.

Bound in Cloth, with music, - - 50 cents.

Luther League Rally Hymn.

In English or German.

With Music, - - - 60 Cents per Hundred.

In great demand for Conventions, Quarterly meetings of Locals or District Leagues and other gatherings. They are cheap if you use them but once.

Luther League Badge.

Every Leaguer should wear a badge. This is the official badge adopted by the Luther League of America. Designed from Luther's Coat of Arms.

PRICES.

Pin or Button, Solid Gold	$1.00
" " Rolled Plate	.50
" " Gilt	.25
Watch Charms, Solid Gold	5.00
" " Rolled Gold	2.50

Any of the above make suitable birthday gifts. Discounts to Leagues when ordered in quantities.

Cash must invariably accompany all orders and should be addressed to the

LUTHER LEAGUE REVIEW,
P. O. Box 876,
New York, N. Y.

India." She spoke in a natural and forceful manner and made an excellent impression.

— The Ladies' Aid Society of the Lutheran Church, at Spanker, Ohio, has commenced the building of a hall on the church lot for the purpose of holding meetings and socials and church officers' meetings.

— There is a prospect, likely to be soon materialized, of organizing a Toledo District of the Ohio State Luther League.

— At the annual meeting of the Luther League of St. Matthew's Church, Toledo, Ohio, the following officers were elected: Pres., Julius Dehm; vice-pres., Fred. Judit; sec., Emil Vogelsang; treas., Miss Anna Sieving. The annual reports were encouraging, showing progress in every direction. The League is heartily in favor of a Central League for Toledo, and is ready to take the initiative.

— Rev. Herold has arranged for a Luther League rally at Martin Luther Congregation of Toledo, Ohio, in connection with the Northwestern Conference of the District Synod of Ohio. It is expected that active steps for a Central League will then be taken.

INDIANA

— The Luther League of the La Porte district held a meeting at Porter, Ind., on the 10th ult. A very interesting programme was rendered in the afternoon of said day. The meeting was held in the Swedish Lutheran Church. Addresses were delivered by Revs. O. J. Siljeström and Dr. G. H. Gerberding of the Lutheran Theological Seminary, Chicago. Declamations and essays were also given. Visitors from the neighboring congregations had come in large numbers.

IN THE WEST

— The following interesting report comes from Laramie, Wyo.: "Surrounded by the snow clad Rocky Mountains on the banks of the Laramie River is situated the beautiful little town of Laramie. We have a pretty Scandinavian Lutheran Church, a part of the Rocky Mountain Synod. Rev. H. P. Hansen is pastor. Our secretary of the Synod, Rev. Payson Young, Ph.D., of Boulder, Col., while visiting our church organized with the young people of the church on August 7, 1901, a Luther League. Miss Freda Prahl was elected pres.; Harry Suersen, vice-pres.; Miss Emily Isberg, sec., and Miss Ida Moen, treas. The services are to be conducted in the English language, and the society starts out under favorable auspices. At our first regular meeting we had ten active and two honorary members, and we are steadily growing in interest and membership. With our motto, "For God and the Church," hope and aim to be a power, good for the Church and our pastor. As we have subscribed for the LUTHER LEAGUE REVIEW we will learn something of the work of other Leagues, and also be glad to tell you of our work in the far West. EMILY ISBERG, secretary of Luther League.

— A Luther League has been organized in the First Church of Oakland, Cal. (Wm. Kelly, pastor).

How Much?

BY REV G. W. ENDERS D D.

"How much owest thou unto my Lord?" That means you, dear reader. How much do you owe to your Lord and Saviour? Take an account of stock: You have a human body "wonderfully" made, capable of so many joys and duties. Then in that body you have a mind endowed with many and inestimable gifts and talents, and what a field of opportunities! Then you have an immortal soul—redeemed with the precious and holy blood of Jesus the Son of God, and a sure promise of life beautiful and eternal in heaven. "How much owest thou unto my Lord" for these original gifts and blessings? Further, all domestic and social comforts and joys come from "God from whom all blessings flow." And, again, the blessings of the Church, of God's Word and the Holy Sacraments, and the innumerable benefits that you get from them here and hereafter—"How much owest thou unto my Lord?"

Also your house, home, family, farm, store, bank, business, and all that you possess of worldly goods are God's investment in you and for you. God has created and endowed you and providentially placed you in your present condition out of His infinite gracious good will toward you. Rejoice and be glad, and enjoy these tokens of God's gracious bounty. But "How much owest thou unto my Lord?" God has made you His steward—His almoner—and you are to use all these God-given talents, and properties, and moneys to do God's business. "I must be about my Father's business," so said your Elder Brother, and set you the example. There are still one billion souls, or two-thirds of the human race, without the knowledge of God's grace. Must they perish? Our mission fields in India and Africa cry aloud for help and enlargement. Must they cry in vain? "How much" do you and every member of the Church, young and old, rich and poor, owe "unto my Lord" and to this great cause of Foreign Missions? "How much will you give to help on the work?" "How much" will the recording angel write to your credit in God's book account? What answer will you make in the last day when the "books shall be opened?" Do you give at least one-tenth to God? "How much?" "Will a man rob God?" Yes, by withholding "tithes and offerings." "The liberal soul shall be made fat." How much?—*Missionary Journal.*

HOW TO MEMORIZE MUSIC
THIRTY CENTS POSTPAID.
Memory Library,
BOX 1212, - - NEW YORK.

Our Juniors

All Communications in This Department Should Be Sent to Rev. C. Elvin Haupt, D.D., Lancaster City, Pa.

October

Again we have reached the golden month that is dear to the hearts of all Protestantism, and especially to those of the Lutheran Church. To merely mention Reformation Day—October 31st—is to set the mind a-thinking and the children's voices singing the grand old "Ein Feste Burg" of the fathers. It is well if in our day we still hear in spirit the echo of Luther's hammer blows and burn with the same zeal for the truth that was kindled from his heart in the darkness of old superstitious Germany, on Hallowe'en of 1517.

But would it not be well to commemorate the Reformation Day among the children and tell them what is meant by such a history? And let us bear in mind that it was but the next October, when Martin Luther, the brave-hearted, came to Augsburg, in 1518, to meet and reply to the Pope's delegate, Cardinal Cajetan; appealing, as Luther did, to the authority of the Bible only, "Luther's meek and cheerful confidence won the heart of the noble Elector Frederick the Wise."

With thankful hearts let it also be remembered that it was on October 24, 1648, that religious liberty was finally secured by the peace of Westphalia at the close of those terrible Thirty Years of War, by which Germany's provinces were desolated and from which she has not yet fully recovered, but by which so much was won.

The Rose

What more beautiful symbol of purity, sincerity and love is possible than the white rose! It was this which Luther took as the form for his house-symbol, placing it against its background of cloudless blue, and enshrining it within the cross-bearing heart of faith.

The League rose is doing its part in this way, that wherever one is worn it is an indication that there is a soul who is loyal to Christ Jesus the great Head of the Church, and is not ashamed to own it.

Helpers

In a small village there is an establishment where most beautiful white brick are made from the sand and clay dug out from the hillside. But the work can only be done by the sacrifice of quantities of coal. How often it happens in our daily life that it is necessary for one to offer himself for the good of others! The true hero is always ready to devote his time, his powers, aye, even his life, to save his country. The mother fondly lives for the welfare of her household. Such a spirit is Christlike. The good work that men do lives after them.

Pastor and Children

One feature of the Junior League that makes it valuable is that it offers many a pastor the opportunity of meeting and teaching the children. It is a modern "kinderlehre" in this form, and cannot but prove of very great good to all.

The Review

Why cannot we Juniors more widely take The Luther League Review? Its circulation can readily be doubled.

The Secret of Fascinating

Doubtless, thousands of young people, and not a small number of old ones, wish every day of their lives that they could learn the secret of fascinating others by means of their graceful, exquisite manners. The secret is an open one. It is so easy to learn that it lies all neglected by the wayside, while they who would give their dearest treasure to find it pass unknowing.

It is only this: Fill your heart with good will to everybody, and then practice at all times the best manners you know, particularly at home. If you begin at home, this charming manner will, so to speak, get settled on you and never leave you. Be just as polite to your sister as you would to your best girl. Strive to gain the good will of mother, father and brothers and sisters and children, exactly as you strive to gain goodwill abroad.

There is no place for practicing manners like the home circle; no place, permit me to say, where it will be so appreciated. It will be a cultivation of heart, mind and body, this endeavor to feel nothing but affection for the people at home, and treat them as though they were worthy of as much consideration at your hands as if they were the President and his family. So they are worthy. Then from the home will float out around you those sweet, magnetic influences which will draw the hearts of mankind toward you.—*Selected.*

What They Say

"The September Review is just to hand. It is an interesting number, one every Lutheran can be proud of."